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Acting up, acting out, fighting AIDS

Unity and creativity mark nationwide spring AIDS actions targeting issues from funding to insurance to treatments. Thousands rallied in cities large and small while PWAs and their supporters engaged in civil disobedience at key locales: in the largest action, 41 were arrested at the California governor's office in Sacramento.

By Elizabeth Pincus

BOSTON — Over 200 gay men and lesbians, people with AIDS (PWAs), people with ARC (PWARCs) and their supporters marched along the so-called Freedom Trail on May 7, a Saturday afternoon, to demonstrate a unified effort in the fight against AIDS. As the spirited contingent passed through touristy Quincy Market, the sun-baked crowd of shoppers and ice cream slurpers stepped aside and grew quiet. They may have read about AIDS; they may have heard that 800,000 lesbians and gay men marched on Washington. But most of the tourists and the locals had probably never seen an AIDS protest up close. They also probably didn't realize that day marked the culmination of a series of national actions to decry government and institutional sluggishness in response to the AIDS crisis.

The marchers tried to fill them in. Chanting, passing out leaflets, striking up conversations with onlookers, they sought to in-

crease the visibility of AIDS issues and to inform the public that AIDS should be of concern to everyone. Some bystanders were receptive to information, others were cold. But few appeared unaffected by the strong and committed crowd of Bostonians so openly expressing their anger and their grief.



Acting up in Boston

crease the visibility of AIDS issues and to inform the public that AIDS should be of concern to everyone. Some bystanders were receptive to information, others were cold. But few appeared unaffected by the strong and committed crowd of Bostonians so openly expressing their anger and their grief.

"I, for one, will not go quietly," said Jeff Barmayer, a member of the Boston PWA Coalition who addressed a rally just prior to the march. "Two years ago I never would have shown my face at a radical gathering fighting homophobia. I even voted for

Reagan twice. But now I'm disillusioned by the government.... People of color learned this is not a free country a long time ago. Homosexuals now know that too."

Barmayer told the crowd he was unable to take AZT because of toxic side effects, and that no research protocols for new treatments were open to him. Even if he were included in a clinical trial, he explained, he might be given a placebo instead of the treatment being tested. Consequently, Barmayer said no drugs were available for him to take, despite promising treatments under development both in the U.S. and abroad. Barmayer said his father, a doctor, has recommended that his son seek black market drugs still unsanctioned by the U.S. government.

More U.S. citizens have died from AIDS than died in the Vietnam War, Barmayer said. "But our power is growing," he said. "I'm living proof."

A nation-wide surge

The AIDS activist movement is advancing across the U.S. and Canada with remarkable speed and creativity. During Spring AIDS Actions '88, protesters in over 50 cities unleashed coordinated demonstrations that point to a new wave of social activism. Since New York's ACT UP (AIDS Coalition to Unleash Power) formed in early 1987, ACT UP chapters have sprung up in cities across the continent. A myriad of other monikers have also been tagged for upstart groups of grassroots activists fighting AIDS, such as C-FAR (Chicago-For AIDS Rights), Dallas' GUTS (Gay Urban Truth Squad) and CDAN (California Direct Action Network).

Many of the groups, initially organized by white gay men, are recognizing the need to link efforts with women and people of color in the fight against AIDS. "I think that the nature of what we are talking about, a society that does not value human life, attracts itself to a radical analysis," said Mark Kostopoulos of ACT UP/Los Angeles. "AIDS activism will only help others who are in the struggle in other places because movements have always fed on each other. The civil rights movement fed the women's movement fed the anti-war movement. That will certainly happen again, but to what degree we will just have to see."

ACT NOW (The AIDS Coalition to Network, Organize and Win), an umbrella group which emerged from last October's

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This week: Britain's Black Film Workshop Movement



600 gay and lesbian marchers stun Dubuque

Pride parade twenty times bigger than last year's gets police cooperation, keeping homophobic response on the verbal level

By Rex Wockner

DUBUQUE, Iowa — In solidarity with 30 Iowans who were pelted with eggs, rocks and garbage a year ago at Dubuque's First Annual Gay and Lesbian Pride Parade, 600 gay men and lesbians from across the United States marched through Dubuque's streets April 30 in the Second Annual Dubuque Gay and Lesbian Pride Parade.

"Today has exceeded my wildest dreams," said organizer Stacie Neldaughter, who described herself as "one of about four open homosexuals in Dubuque."

For most Dubuquers, however, the day seemed to exceed their wildest nightmares. Local residents responded with open displays of shock, horror, disbelief, outrage, and nausea.

The call for national support had been issued by Neldaughter and co-organizer Ginny Lynns after "uncountable hoards of . . . homophobes" cut short Dubuque's parade last year. To add insult to injury, police last year stood by calmly watching the harassment.

This year's gay pride day began downtown in Washington Park with an address by Sue Hyde of the National Gay & Lesbian Task Force. "This is the most lavender day Dubuque, Iowa, has ever seen," she shouted. "Stacie Neldaughter and Ginny Lynns weren't willing to agonize [over last year], they organized . . . Their little spark of courage lit a fire of resistance, fueled a movement of lesbian and gay men to travel . . . across the Midwest and across the country to stand with them today in Dubuque. We are here today from Madison, Des Moines, Jancsville, Minneapolis, Chicago, New York City, Miami, and from San Francisco . . ."

"Listen to us, Dubuque," Hyde continued. "Every one of you . . . has a

responsibility to treat every citizen in this city with respect . . . We choke on your hatred, we smother under your fear, we die of your red tape, and we can't wait any longer to live . . . With one voice, as one people, as a single wave inevitably crashing on the shore, we say to you that our time for freedom has arrived. We will return to Dubuque each year until we no longer need to!"

A surprise appearance was made by Dubuque's state Rep. Tom Jochum. "I stand before you today calling for an end to violence and the end to discrimination because I believe in justice," he said. "The Constitution is not negotiable. We cannot remain silent when people who attempt to assemble peacefully are stopped by a shower of eggs and rocks."

In contrast to their inaction last year, Dubuque's entire police force turned out to protect the 600 marchers as they wound through downtown. At the rally site, officers were stationed every 30 feet, keeping close watch on each perceived heterosexual who entered the square-block park.

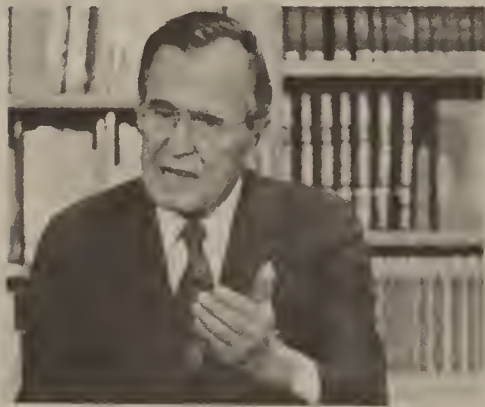
During Hyde's speech, this reporter crossed out of the park to interview local observers. "Are you gay?" they asked. "You're on the wrong side of the street." "Hey boy, show of your little pec-pee," encouraged another. One man turned around and pulled down his pants as he was being filmed by KCRG-TV of Cedar Rapids.

Later in the afternoon, a group of about 15 young teenagers addressed questions to 20 gay men and lesbians in a corner of the park. "Why did you have to come and do this in Dubuque? Why spread AIDS here?" the young people wanted to know.

Other comments included: "My dad's a cop but he said no way he's gonna come

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Quote of the week



"[I'm] proud to have been his partner.... We've had some sex..."

— Vice President George Bush, describing his seven years with President Ronald Reagan, as quoted by the *Boston Globe*. Bush, who was speaking to a group of farmers and students at the College of Southern Idaho, amended his statement, stumbling over the word "setbacks." Wonder if Nancy's astrologer had any input in the leaders' encounters?

In a curious attempt at comic recovery, Bush said, "Sometimes I feel like the javelin catcher who won the coin toss and elected to receive."

First queer ball held in Eastern Europe

BUDAPEST, Hungary — The first lesbian/gay ball known to have taken place in Eastern Europe was held at a hotel here April 9. Sixty lesbians were among the 150 people lucky to make it into the sold-out event, as many were turned away at the door.

□ Richard Steinman

NCBLG moves to the Motor City

WASHINGTON, D.C. — The National Coalition of Black Lesbians and Gays (NCBLG), the only national Black gay organization, is moving its headquarters to Detroit as of May 16.

The ten year-old group, which has local chapters throughout the country, provides an active support system for Black lesbians and gay men and works with other organizations to combat homophobia, racism, sexism and other forms of oppression.

"As NCBLG moves into its second decade, we plan to intensify our outreach to establish more local chapters and gain greater visibility, especially within the Black community," said Renee McCoy, NCBLG's executive director. "Moving to Detroit will make the organization more accessible to Blacks in the central areas of the country, and thus, better enable NCBLG to provide the technical assistance and leadership training to beginning groups. Since operational costs will also be lowered, we will be able to put more resources into service-oriented programs and education," said McCoy.

NCBLG's new offices will be located in the same building as Michigan's gay rights organization, the Michigan Organization for Human Rights, and the Detroit Gay Community Center. The new NCBLG address will be 19641 West Seven Mile, Detroit, MI 48219.

□ Jennie McKnight

Work by Black lesbians and gay men sought

NEW YORK — Poetry, prose and non-fiction work by Black gay men and lesbians is being sought for inclusion in the premier issue of *Pyramid Periodical*, scheduled for release in July of 1988.

The editors of the new quarterly magazine say they will publish poetry, short fiction, short features, analysis, reviews, and graphic art, but they stress "we shall not limit or confine ourselves or our imaginations to those categories."

Send submissions by June 1, 1988, to: Editors, *Pyramid Periodical*, P.O. Box 1111, Canal St. Station, NY, NY 10013.

Black gay men should also know that the deadline has been extended for submissions to the anthology *Brother to Brother: New Writings by Black Gay Men*. *Brother to Brother*, to be published in 1989 by Alyson Publications, will be edited by Joseph Beam, editor of NCBLG's *BLACK/OUT* magazine, and *In the Life: A Black Gay Anthology*.

Manuscripts by Black gay men about the Black gay male experience are being sought in the following forms: essays and short fiction (up to 5,000 words), poetry (no more than five poems), brief excerpts from plays and novels, letters, journal entries, performance pieces, narratives, and interviews. Among the experiences of interest are: coupling and intimate relationships, coming out, interactions with family (particularly fathers), rural living, youth, substance abuse, spousal abuse, the military, incarceration, the arts, gay activism, AIDS, oral history, aging, and erotica.

Submit two copies of typed, double-spaced manuscripts to *Brother to Brother*, P.O. Box 30024, Philadelphia, PA 19103. Contributors should include their name, phone number and sufficient return postage.

□ Jennie McKnight

Gay Hungarian group recognized

BUDAPEST, Hungary — Homeros, the national organization for Hungarian lesbians and gay men, received charter recognition from the Hungarian People's Republic at its official organizational meeting May 8. Homeros is the first lesbian and gay organization to be recognized and legally sanctioned by an Eastern European government.

□ Richard Steinman

Les/gay American Indians to meet

MINNEAPOLIS — "The Basket and the Bow: A Gathering for American Indian Gays and Lesbians" is scheduled for June 18-19. The conference was conceived during the March on Washington, where individuals from many tribes/nations decided to hold a gathering to celebrate their lesbian/gay identities.

Conference participants will include American Indian gay men and lesbians, their partners, gay and lesbian service providers, and American Indian service providers, according to *Equal Time*. Workshop topics will include: being out, internalization of oppression, reservation/urban issues, the politics of racism, AIDS, spirituality, and family issues.

For further information or to contribute ideas for workshops/speakers, or to make a donation, call Lee Staples at (612) 870-4848 or Sharon Day at (612) 222-5127, or write to The Basket and the Bow, P.O. Box 10229, Minneapolis, MN 55458-3229.

□ Lori Kenschaft

Condom-clad sculpture a hit at Australian peace rally

SYDNEY, Australia — Lesbians and gay men turned out in large numbers to support calls for disarmament and world peace at the Palm Sunday street march and rally on March 27. They marched behind the Enola Gay group's banners and the familiar sculpture of the pink triangle breaking a silver bomb fitted with a huge, simulated condom and bearing the message: "It won't stop fall-out — It will stop AIDS."

Although the Enola Gay sculpture has been carried in several previous peace marches, this year it attracted an unprecedented amount of attention from other peace activists and march observers.

More than 40,000 peace marchers in Sydney were addressed by Aboriginal activist Gary Foley and Dr. John Ward of the Medical Society for the Prevention of War.

Other actions were held simultaneously in other Australian cities. In Melbourne, more than 50,000 people marched behind a group calling for Aboriginal land rights. In Brisbane, an estimated 3,000 activists, led by ex-senator George Georges, took part in the march and rally. In Adelaide, more than 3,000 attended a march and rally addressed by Aboriginal peace activist Barbara Flick. And in Perth, several thousand marched to the Supreme Court Gardens.

□ Kendall Lovett

Bill seeks to curb insurers' discrimination against PWAs

BOSTON — Participants in the Spring AIDS Action protest at New England Mutual Life Insurance Company on May 6 were informed of some unsavory facts about the Massachusetts insurance industry. With approval from the administration of Gov. Michael Dukakis, state insurers can require applicants for life, disability and health insurance to be tested for HIV (the virus widely believed to cause AIDS). This policy routinely results in the denial of coverage to people exposed to HIV, whether or not they contract AIDS.

In addition, gay men — or those perceived to be gay — have been actively discriminated against by insurance companies. Coverage has been denied to single men living in certain neighborhoods, like the South End, or men in so-called "non-heavy lifting" occupations. Lower income people are especially affected by imposed HIV testing and the denial of life insurance policies by being deprived of a major source of equity.

Further injustice is doled out by the insurance industry through its control of the Medical Information Bureau (MIB), a centralized database located near Boston that contains files on over 12 million insurees or prospective insurees. Information about individuals concerning AIDS related conditions, alcoholism and other medical data is available to any of the 800 insurance companies that subscribe to the MIB's services. Medical confidentiality is clearly not guaranteed when the MIB can release any records, including HIV test results.

A new bill before the Mass. legislature, H. 56, seeks to impose restrictions on the MIB, which is now wholly governed by a consortium of insurance companies. The legislative Joint Committee on Insurance is now studying the measure. Supporters of the bill have begun a letter writing campaign to encourage passage of the legislation and to express anger at the MIB's discriminatory impact on people with AIDS, ARC and positive HIV status. Letters may be sent to the chairs of the Joint Committee on Insurance, Rep. Francis Woodward and/or Sen. Linda Melconian, c/o State House, Boston, MA 02133.

Supportive letters could also speed passage of the Mass. gay rights bill, under consideration in the legislature for the sixteenth consecutive year. The measure, S. 47, is now before the Senate Ways and Means Committee where it languished for five months in 1987. To avoid a repeat of last year's delays that killed the gay rights bill despite both House and Senate approval, send letters urging the Ways and Means Committee to vote immediately for a favorable report on the measure. Address correspondence to the committee chair, Sen. Patricia McGovern, State House Rm. 212, Boston, MA 02133.

□ Elizabeth Pincus

Lesbians and AIDS

BOSTON — The AIDS Action Committee of Boston is sponsoring a forum on health, social and political issues as they relate to lesbians and AIDS. Speakers scheduled for the May 25 event include: Barbara Herbert, Beverly Smith, Evelyn Hammonds and Cindy Patton. Janice Irvine will moderate the forum, which will be held at Roxbury Community College, Room 121, at 7 p.m. For more information, call (617) 473-6200, x216.

□ Stephanie Poggi

HIV virulence study

SAN FRANCISCO — It has long been known that the development of a vaccine against HIV is severely hampered by the virus' high mutation rate, and recent research appears to indicate that HIV mutation plays a direct role in the development of AIDS.

Jay Levy and other researchers at the University of California at San Francisco have followed since 1983 the cases of four people who have HIV. According to the *Boston Globe*, they have found that as symptoms of AIDS appear and the disease progresses, the virus isolated from the subjects is able to infect more types of cells, kill them more readily, and replicate more quickly. Either a more virulent virus was present all the time but only became active as the disease progressed, or — as Levy believes — the virus actually evolves to become more virulent.

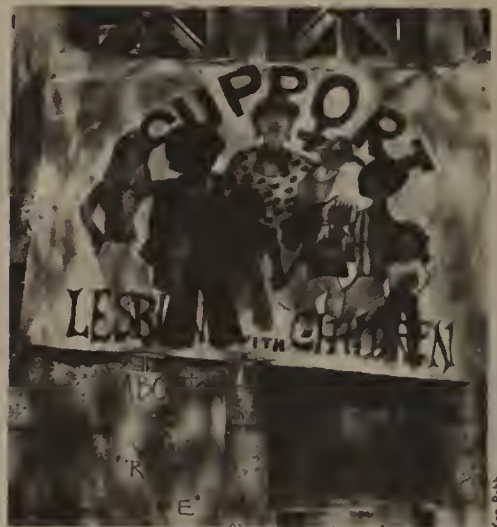
Three of the four subjects developed full-blown AIDS during the study, and two died. In each case, the virus became progressively more virulent as the disease worsened. The fourth person has not become ill and his virus has remained unchanged. Virus isolations from 15 other people have also indicated that the virulence of the virus is correlated with the presence and severity of symptoms.

Levy is now trying to find the gene or genes that control virulence. "I used to say that if we could just keep the immune system functioning well, the virus would never get its foot in the door," he says. "Now I would say that if the virus gets the chance, it will become more virulent and the immune system has a much harder job." Battling this process will require finding ways to sustain the immune system and/or block the genes or proteins that produce high virulence.

□ Lori Kenschaft

International meeting of les/gay parents set

COLUMBUS, Ohio — The Ninth Annual World Conference of the Gay and Lesbian Parents Coalition International will take



place June 3-5. Over 400 parents from the U.S., Canada, Mexico and Australia are expected to attend a three-day program of workshops and panel discussions, reports the *Columbus News*.

For more information, contact Ric Halderman at (614) 291-3234.

□ Lori Kenschaft

NEWSNOTES COMPILED BY
JENNIE MCKNIGHT



This is Laurie Sherman, GCN's Coordinating Editor. You may have noticed that Laurie is pulling her hair out. Perhaps you're wondering WHY Laurie is pulling her hair out. A new lesbian fashion trend? Maybe she is anticipating another stifling summer in Boston? All of these are good guesses, but they're incorrect. No, Laurie is pulling her hair out because GCN is having trouble making ends meet.

***Seriously,
Laurie has reason to be pulling her hair out.***

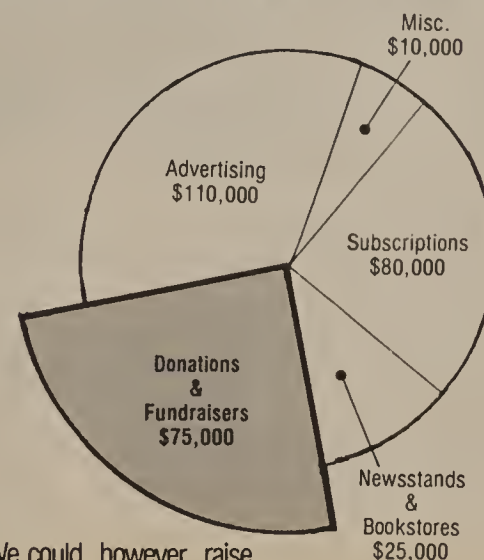
Our expenses are soaring!

On top of other basic expenses (rent, utilities, salaries, supplies, health insurance, promotional costs...), GCN faces many expenses over which we have little or no control:

- Annoyed by the recent postal increase? It costs GCN an **additional \$400 per month** (our total postage costs over \$25,000 per year).
- Curious whether it is difficult to convince a printer to publish a lesbian/gay paper? Our least expensive option costs us almost **\$60,000 per year**.

Even cutting every corner possible, our expenses surpass **\$300,000 per year**.

In order to survive solely through subscriptions and ad sales, we would have to double subscription prices — a move that would seriously limit our readership and your access to interesting and crucial information. **SEVENTY FIVE THOUSAND DOLLARS A YEAR** must come from our readers — one-time donors and on-going Sustainers.



We need your help!

The GCN Board mailed every subscriber a fundraising letter this week, letting you know that we can't do it without you. We could, however, raise every penny of our 1988 donation income if every subscriber sent in just \$10.

We would be in an even stronger position if all of you who are able pledged just \$10 or more per month and became Sustainers. In return you receive a free sub, two to give away, our quarterly newsletter, a dinner catered by our Board, and our sincere thanks.

Remember — GCN is unique, offering you:

- Annual Black History Month features
- A renewed commitment to covering the human side of the AIDS crisis and the political implications of the epidemic
- A monthly lesbian and gay book supplement
- 2 pages weekly devoted to reader feedback and provocative community essays
- Special articles and supplements, such as:

- the 5-part "Odyssey of a Lesbian AIDS Activist"
- coverage of new AIDS activist groups spawned by the March on Washington
- a centerspread tribute to James Baldwin
- "Young People and AIDS": an interview with educator Shoshana Rosenfeld
- yearly coverage and analysis of the Women in Theater Festival
- "A Taste of Heaven" — the humorous tale of coming out over Passover Gefilte Fish preparation
- true safer sex stories, including "It takes two to tango, but 30 makes a great J.O. party"
- the 16-page Lesbian Prisoner Supplement

So help GCN — and save Laurie's hair!

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Thank you. . .

...to the hundreds of you who donate and pledge every year, who fund free subscriptions for prisoners and inexpensive subs for low-income people, and who volunteer to keep us in print. We couldn't have made it this far without each and every one of you.



Boston AIDS Activists march at City Hall

Fighting AIDS

Continued from page 1

National March on Washington for Lesbian and Gay Rights, helped coordinate communication among the many groups participating in the Spring AIDS Actions '88. Though the mainstream press has yet to cover the enormous breadth of the nine days of protest, reports from various cities indicate that many participants and onlookers were profoundly affected by the events.

"There's the feeling that this is the beginning of something big," said Bradley Ball of ACT UP/New York. "It was a marvelous feeling, a nice thing to know there were protests going on all over."

Terry Beswick, a San Francisco member of ACT NOW, explained, "We deliberately held back from planning a national march on Washington or any single national action. In this country, where two million people are infected with [HIV, the virus widely thought to cause AIDS], we wanted the failures of government and the health care system brought home to each state, each community and each household."

Demands, debate, disobedience

On May 7 the Boston crowd of marchers, organized by MASS ACT OUT and ACT UP/Boston, proceeded through bustling downtown streets to a rally on the Boston Common in front of the Massachusetts State House. Speakers included AIDS educator Veneita Porter, health care worker Connic Hagerty and Ulrich Johnson of Boston City Hospital. Johnson, who works in the Black community and among IV drug users, expressed thanks to the gay community for "organizing and supporting one another, and others, in fighting a common cause."

The speeches were in turn inspirational, angry, informative. Specific topics were addressed, such as demands for expanded drug treatment facilities, guaranteed insurance coverage for people at risk for AIDS and an end to all mandatory HIV testing. Speakers commented on timely matters, including a state bill in Rhode Island that deals with HIV testing which Porter called "one of the most reprehensible pieces of legislation in the country."

The rally on the Boston Common, which attracted continual attention from passersby, was peppered with outbursts of energy. For example, a band of dykes in femme drag made a lot of noise as a mock-reactionary "Ladies Against Sex" contingent. The United Fruit Company — a theater group of gay men also given to femme drag — wrapped up the afternoon with political skits and commentary.

In referring to the march's attempt to coalesce issues raised during the Spring AIDS Actions '88, Ann Holder of MASS ACT OUT stated, "We will no longer tolerate the absence of AIDS on the national

agenda — from the silence of the presidential candidates to the failure of the national and local media to adequately address the depth and breadth of this epidemic."

Similar marches were underway on May 7 in other capital cities across the map. The largest crowd, about 8,000 strong, turned out in Sacramento, California, and heard speeches by presidential contender Jesse Jackson and John Dukakis, son of Democratic front-runner Michael Dukakis. Albany, New York, also drew substantial numbers. Nearly 1,000 people showed up to march in the rain, though some participants reported that the streets were empty on a Saturday in downtown Albany. According to Ball of ACT UP/New York, despite the dearth of onlookers, the demonstrators carried out an energetic march that included the unraveling of New York panels of the AIDS memorial quilt.

"It was an existential demonstration," Ball said. "A very nice culmination."

Well-attended marches were reported from Ft. Lauderdale, Florida, to Olympia, Washington, with some cities citing particularly successful actions. In Denver, Colorado, people gathered from throughout the Southwest and organized an upcoming regional meeting of PWA coalitions. A march in Cleveland, Ohio, drew 150 people and lots of local press coverage. Organizers said the turnout was unusual and empowering for the Cleveland community of gay men, lesbians and PWAs and PWARCs.

"This is really revolutionary," Beswick said, "for so many people in the Midwest to get out on the streets and demand treatment and to stand up for their rights. I think that's very important."

Protesters in Houston, Texas marched to their city hospital and demanded access to aerosolized pentamidine, a treatment that remains available only in limited clinical trials despite its demonstrated effectiveness in stemming PCP (pneumocystis carinii pneumonia). The Houston contingent also condemned a lengthy waiting list which prevents people who need funding for AZT from getting treatment. In addition, they demanded expanded health care facilities for PWAs and PWARCs. According to reports from Houston, the activists named July 1 as an ultimatum date for meeting their demands met and received indications that the hospital may make changes.

Braving arrest

Several acts of civil disobedience (CD) took place during the nine days of national AIDS protests. In one CD, Chicagoans addressed the issue of the treatment pentamidine by demonstrating at the offices of Lyphomed Pharmaceuticals, the company with exclusive rights to market injectable pentamidine. The injectable product can be toxic and is less effective than the aerosolized version, but people with PCP rely on this treatment which is available only by

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Eastern European gay groups meet

While some representatives were thwarted by insufficient funds and travel restrictions, sixty Eastern European gay men and lesbians got together in Warsaw to talk about issues ranging from AIDS to the pros and cons of working with Western groups

By Donald J. Catalano and Richard Steinman

WARSAW, Poland — Representatives of Poland, Hungary and the German Democratic Republic (GDR — East Germany) met in Warsaw April 16-17 for the second annual conference of Eastern European gay/lesbian organizations. Sixty-five people attended, representing nine organizations from Eastern Europe and including five people from the West. The entire conference was conducted in Polish, English and German.

The meeting was in no way sanctioned by the Polish government, but nevertheless took place in one of the district headquarters of the Polish Communist Party.

The international meeting of lesbian and gay Eastern Europeans was inaugurated in November, 1987, when 31 lesbians and gay men from seven Eastern European countries assembled for the first time in Budapest, Hungary.

Representatives from four countries reportedly did not make the trip to Warsaw either because they lacked funds or government permission to travel or both. Due to their absences, those in attendance agreed that no policy decisions could be made. Instead, the 1988 agenda was limited to a progress report and to furthering connections between groups.

Discussions during the two-day meeting highlighted successes and problems in governmental relations, lesbian participation, AIDS awareness, and issues of international relations between groups, both East and West.

In all of the Eastern European countries those seeking to form affinity groups of any sort must ultimately apply for government recognition. Warszawski Ruch Homoseksualny (Warsaw Homosexual Movement) has already done so and is awaiting government action. One of its leaders said he would be "shocked by a veto," but some of his colleagues said they were less sure about government approval.

In the GDR, the three organizations represented at the meeting reported they receive government sanction only indirectly through two fully-recognized national institutions — the National Youth Movement and the Evangelical Church. Under the rubric of the Church's commitment to social issues,

peace and the environment, lesbian and gay issues are addressed.

Lesbian participation

Of the 65 people present, only two were lesbians. Concern about sparse lesbian participation was repeatedly raised — especially by the Polish groups. It was reported that Poland's only gay publication, *FILO*, added a few pages on lesbian interests to one issue of its newsletter. During the closing hour of the conference, two successful examples of mixed groups were described: Sonntags Gruppe in Berlin is 50 percent lesbian in both its leadership and membership; and Homeros in Hungary is 30 percent lesbian and one of its two vice-presidents is a lesbian.

AIDS

Discussion of AIDS at the conference ranged from criticism of insufficient government action to concern about the overidentification of AIDS with gay and lesbian issues. One Berlin group which reported having had productive talks with GDR officials regarding the dissemination of condoms and water-based lubricants, presented their Polish hosts with an assortment of condoms. The gifts were gratefully received by the Poles, whose government only distributes 8 million condoms per year for a population of 40 million.

Some groups suggested the recent successes gay organizations have had establishing contact with their respective health and social welfare ministries were due primarily to the governments' interests in responding to the AIDS epidemic. The Hungarian representatives reported, "Strangely enough, it was the appearance of AIDS that made the association [with the government] possible. Combat against AIDS is the mutual interest that links [our minority to the central administration. Thus] fighting against the disease is not only our problem but a nationwide issue as well. Thus the association serves, apart from its recreational goals, as a considerable force in the prevention of AIDS."

Other delegates, however, cautioned that such associations do not signal government-

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Dubuque pride march, April 30, 1988

Dubuque

Continued from page 1

down here." "Why did you have to chant 'Two, four, six, eight, how do you know your kids are straight?' That's gross, it's sick." "If everyone turned gay, then the world would end." "What about all the women who are out there with no men and stuff and all you men are doing it with men?" "Why do you guys wanna have parades when you know you're gonna get your asses kicked, man?" "My uncle's gay but he doesn't go around screwing every guy in town. He doesn't go around saying, 'Hey, boy, come here; I'm gonna fuck you up the

ass, man." "I still don't believe this is happening in Dubuque."

At one point, the following exchange took place between two of the teenagers: one said, "When you see a woman walking with a woman, that isn't right." The other responded, "If they want it to be right, it can be right." The first replied, "Why are you sticking up for them?"

One of the young people said, "You don't got the right to walk around town. It just ain't normal. I don't understand."

"Well keep trying," urged one gay man from Des Moines, shaking his head and walking back to the rally.

□filed from Chicago

The GCN Advisory Committee on AIDS is open to all interested people

Our next meeting is **Tuesday, May 17, 6:30pm** at **GCN** (62 Berkeley Street) and we welcome your input and energy. This and all subsequent meetings will be listed in our Calendar.

If you can't attend the meetings but are interested in volunteering for the committee in any capacity, please call us at (617) 426-4469. Thanks!

Membership Meeting Update

The next meeting is **Tuesday, May 24, 6:30pm** at GCN. All board, staff and volunteers who attend will discuss the Book Supplement and suggestions for news and features coverage. Participants will also hear updates on new board and staff members and on the Advisory Committee on AIDS. Join us and bring a snack.

GCN welcomes all letters to the editor except personal attacks. Carbon copies of letters sent elsewhere are printed on a space-available basis. The opinions expressed here are those of the author and are not intended to represent the views of the GCN membership. Letters must be TYPED, DOUBLE-SPACED AND NO LONGER THAN THREE PAGES. Send to: Community Voices, GCN, 62 Berkeley St., Boston, MA 02116.

Je Tu Il Elle: trash dredged up from the 1970s

Dear GCN:

First of all, everyone knows that all dykes work in human services and so I) are too tired to go to a 10 o'clock movie on a Tuesday night and 2) are hard pressed to pay \$6 a ticket. But because it is the only annual Gay and Lesbian Film Festival and because Michael Bronski and Elizabeth Pincus "especially recommend" it, the Nickelodeon 10pm show of Chantal Ackerman's *Je Tu Il Elle* is sold out.

Like all gay films at the Nick, *Je Tu Il Elle* is screened in the itsy-bitsy postage stamp theater. So we're all jammed in there trying once again to experience this as cozy, not insulting.

Let's just get this said (or repeated, since a lot of women said the same thing): This is the worst movie I have ever seen! It sucks!

We were all saying this within 10 minutes of the opening credits.

This nameless (je? tu? elle?) young French woman is lying in her room. She writes a letter. She rewrites the letter. She lies down. She gets up. She eats powdered sugar. She tells us she does this for 28 days. It feels longer than that. (When she finally leaves the room, dykes cheer and applaud.)

Scene 2: She hitchhikes and gets picked up by an ugly prick truck driver. She strokes his dick — and 4 or 5 audience members call it quits. The rest of us think: "Hey, it cost \$6 to get in here and there *has* to be a lesbian scene coming up. But this is disgusting!" And boring beyond belief.

It's 11:30 before we get to the lesbo scene. The audience, which has been laughing, groaning, or sleeping, gets ready for the action. We deserve something really spectacular by now.

What we get is two young French women with fair to good bodies thrashing under bright light on poor quality black and white film. I was puzzled that they didn't even make nice sounds. I was also puzzled when one girl apparently went down on the other one's navel; maybe it was an honest miss, but I kinda got the idea they were faking it. Suffice to say that any two women in the house with a minicam could have done as well.

I wish to thank those audience members whose laughter and running commentary at least made this experience bearable. I am ashamed before the gay boys who were obviously attending in a good faith effort to find out about lesbian culture — now they *know* we can't cook, can't dress, can't make films, and have bizarrely uninteresting sexual habits.

One serious issue: the Nickelodeon is

treating us very shabbily. They know they merely have to plant the word lesbian anywhere in a review or ad and they fill that crummy box theater at \$6 a head. Well, I'm pissed because we could be seeing really good lesbian films instead of trash dredged up from the 1970's.

Now, GCN reviewers, we rely on you to expose this policy of screening "any old shit with a lesbian scene" instead of good lesbian films. There finally actually *are* enough good films available that film-going dykes needn't feel obliged to view every movie ever made that purports to show women loving women.

I admit I am a little cranky this morning after being up till midnight seeking but not finding lesbo culturc. So, Michael and Elizabeth, please respond. Did you really see *Je Tu Il Elle*? Was the recommendation a misprint? What do you know about Nickelodeon selection policy? Talk to me.

Kay Hagemann
Boston, MA

Elizabeth Pincus responds:

Ah well, flogged again. I still measure *Je Tu Il Elle* as one of my favorite movies, among "trash" from the '70s or films from any decade. It's stark, somber and concerned with rawness and bald inquiry rather than in conforming to standards of commercial entertainment. (Not that I mind that per se: I am also a big fan of Eight Million Ways to Die and eight million other trashy thrillers.)

Chantal Akerman sure knows how to unsettle a crowd, doesn't she? That's my kind of filmmaker. It also pleases me that Akerman defies status quo notions about "fair to good bodies," knowing how to dress, sexuality, etc. And why this concern about impressing gay men? Lesbian culture ought not to be about placating anybody.

I too, however, share the gripe about the lack of lesbian films in the festival, the tiny theaters and 10 p.m. show times. Will I ever make it to the midnight screening of *Prince's Sign 'O the Times*?

Sucking may not be safe

Dear GCN:

Recently there have been several letters in the gay press, suggesting that sucking should be taken off the list of risky sexual acts. I really disagree. The pre-cum fluid can contain the AIDS virus, and could be absorbed into the tissues under the tongue, just as many medicines are. It then goes directly into the bloodstream.

I would appreciate some response to my statements by anyone including, especially, the letter writers. Lives are at stake.

Sincerely,
Don Apple
Oakland, CA

Thanks for the Bob Andrews tributes

Dear GCN:

Thank you very much for the centerspread tributes to Bob Andrews. It made things feel more completed for those of us who live far away. He'll dance forever in our wild souls. Michael Bronski and Chris Guilfoy — thank you for this labor of love. It means the world to me.

Sincerely yours,
Eric E. Rofes
Los Angeles, CA

Severe Hyper-Androgenization Toxicity (SHAT)

Dear GCN:

Your attack on Peter Schaub (4/24/88, Vol. 15, No. 40) of the University of Washington is unconscionable and inhumane. As a rule your paper is reasonably sensitive to disability issues, but here you've quite missed the boat.

The fact that Mr. Schaub's disabling condition is only now being recognized by Western medicine doesn't make it any less real. A cursory glance at the photo reveals Schaub's plight to the trained eye, and the diagnosis is confirmed by your report of his actions.

Peter Schaub is afflicted by the little-discussed American epidemic of testosterone poisoning, also known as Severe Hyper-Androgenization Toxicity — SHAT. Often bright, promising children, these boys demonstrate tragic changes at puberty, though some show early signs even as young children. Higher cognitive func-

tions are often the first locus of devastation hit by the raging oversupply of male hormones. Logical thought and openness to new ideas are supplanted — sometimes remarkably quickly — by a reliance on conventional belief structures, clichés, and rote slogans. These rigidified beliefs are not only deeply resistant to change, they tend to be defended by the victim with fanatical and single-minded zeal. Aggression, argumentativeness, and "power-tripping" are often the only developed areas of social interaction. These sufferers can rarely have a civil disagreement or consider another's point of view. Rather, they tend to bully and shout down those who disagree with them — quite unable to exercise normal adult control. The loneliness can be staggering.

Finally there are the physical manifestations of SHAT. In youth and early middle age, the illness can actually convey certain advantages: excessive muscle formation combined with hyperactivity can lead to social and occasionally even professional success, if the intellectual and interpersonal disturbances are not too severe. Occasionally quite magnetic, these men can be dangerous if they find their way to leadership positions. Sadly, after years of being over-driven, the physical system collapses, leaving these men with high rates of heart disease, high blood pressure, and other stress-related illnesses. The exaggerated appetites displayed in youth produce overweight in middle age, exacerbating the propensity to circulatory disease.

In sum, it is clear that Peter Schaub's attacks on Women's Studies are problematic and must be confronted. But to blame him as an individual is to blame the victim and ignore the larger issue with which our society must deal. Schaub has an endocrine disorder which is rampant in our culture and which can be treated, although men suffering from SHAT, due to their fundamentally oppositional nature, can be difficult to coax into treatment.

Thank you for helping me to educate your readers on this serious and socially costly illness.

Yours,
Will Handy, MSSW
Madison, WI

Outlines' sexual advertising policy

Dear GCN:

At first I felt there was no need to continue the debate on the issue of whether *Chicago Outlines* runs certain types of advertising, but the recent series of letters in GCN shows me that the ignorance and inaccuracy are now too much to ignore. I am the Tracy Baim referred to in the recent article and letters, and in particular by *Windy City Times* writer Hugh Johnson. Johnson has consistently portrayed *Outlines'* advertising policy as one that I conjured up out of some "bogus muddled radical separatist" stance.

I am here to briefly state that the policy on sexual advertising at *Outlines* was in fact initiated by both gay men and lesbians and carefully considered and discussed for many hours by each staff and board member, female and male. In the end, the policy and guidelines were supported by all, and we continue to support our decision to create a publication which offers a varied and balanced perspective of all gay and lesbian lives. This includes advertising by phone sex and phone connection services — which we have run almost since the inception of our policy — as long as those ads met certain guidelines of taste. As we said when we introduced the policy, those guidelines would not be easy to set, but we certainly consciously worked them out, and they continue to be redefined as we are faced with new types of advertising.

For Johnson to say such advertisers have found the *Outlines* market not appealing and that they did not solicit us was part of *WCT's* attack on our publication. In fact, the "healthy competition" Johnson refers to was/is along the lines of *WCT* asserting that *Outlines* has no male readers. To the contrary, we have 53 percent male readers and 47 percent female, making us one of the most balanced gay and lesbian publications in the country. We have been solicited by several phone sex/connection businesses, and those ads which met our guidelines were accepted. We have chosen, with great difficulty, to set standards of advertising based not on economics, but on responsibility and image. Most gay/lesbian papers cannot afford to make such decisions, but we did so

because in terms of our overall goals for our publication, making such a decision just on economics would have been short-sighted and damaging.

Johnson has tried to make this an issue of censorship. It is not. We thought carefully about our advertising guidelines and about what images we wanted to present to all our readers — gay and lesbian youth, those first coming out of the closet, activists, and those forced to remain in the closet. Every newspaper in this country has certain advertising guidelines. Most will not accept full frontal nudity. In the terms in which Johnson chooses to frame this argument, even saying no to full nudity would be censorship. No, we are not "Meese-like," as Johnson called us. Rather, we are acting on our responsibility to create a balanced publication for our entire community.

My only resentment in all this debate has been the focus on myself as the "guilty" initiator of this plan. This is the first time ever I have written an article/opinion piece/letter about this issue. The initial October editorial had no byline and was written with input from the entire staff and board. There are many wonderful, hard-working staff and board members at *Outlines* who have tirelessly helped frame our publication and its goals. I owe no "apology" to anyone (as Johnson says I owe to the "entire" male population); rather I owe my gratitude to the many wonderful supporters of *Outlines*, men and women, who have seen and helped us progress to become a strong publication with a solid niche in the gay and lesbian community.

This is not a simple issue that will be clarified by reading one article and a few letters. Therefore, I don't expect everyone reading this to understand our motives and sincerity, but I also don't expect people to pass judgment on a publication based on such little information. We would be happy to send sample copies of *Outlines* to anyone interested in seeing how our publication covers the gay and lesbian community. Send \$2 (for postage) to *Outlines*, 1300 W. Belmont, Suite 3-E, Chicago IL, 60657. Thank you for your time, and hopefully we can now continue the business of working for the rights of all gays and lesbians.

I also hate to continue the debate on the staff leaving *WCT*, but Johnson claims a majority of employees *did not* leave. My definition of employee is a full-time staff member. Of the three editorial full-time staff, all three left. Of the seven remaining production, advertising and administrative staff (which included the owner of *WCT*, but not Johnson, who was a columnist at the time), another three left. While we have never publicly disclosed our reasons for leaving, and don't feel it is appropriate to do so, we certainly had extremely legitimate reasons. And, while certain part-time and contributing employees at *WCT* may have then become full-time, the fact remains that six of the 10 full-time employees left *WCT* at the time — two men and four women. Numerous part-time and contributing men and women from *WCT* also helped form *Outlines*. This departure is almost one year behind us, and I hope this continual debate will also subside.

Tracy Baim
Chicago Outlines, Managing Editor and
Publisher
Chicago, IL

I like your sex-positive approach

Dear GCN:

The April 17 issue seems to have marked a major turning point in the emphasis of GCN — and I think it's great. The Editorial was terrific, the centerspread on Bobbie good.

In the April 24th issue, the obits and the J.O. Party were great. Safer Sex and Drug Use Guidelines are everywhere — that and CDC stuff is somewhat duplication. The CDC box should be run in a small box in the future.

I hope you maintain the communication about and letters from prisoners — among the most powerless and victimized in our society.

Liked "Odyssey of a Lesbian AIDS Activist."

Having been to a safer sex party, I like your sex-positive approach. Safer sex anecdotes and pre-sex conversation are very important.

C. Reers,
Bill Donaldson
Boston, MA

The quarantine begins here: prisoners and AIDS

None of this makes any sense. (Legal help needed, please!)

Dear GCN:

I was placed in Administration Segregation single cell status because they say I'm an 'active' homosexual who has been found HIV positive and I'm 'contagious'. I was told by the psychologist and Assoc. Warden that this was a Bureau of Prison rule now: that all HIV positive 'active' homosexuals be confined in isolation until the administration feels they should be released into 'population'.

I'm aware that others could catch the virus from me. However, the fact is that there are 30 to 40 other individuals who have tested positive here and only I have been placed in isolation. My files will show that I have NEVER been caught in any sexual acts

I was told by the associate warden that all HIV positive "active" homosexuals will be confined in isolation. . .

and there is no evidence of my being 'active' other than my appearance (fem).

I have a friend by the name of Bruce. We are lovers, but we truly care for and respect each other and understand the situation which confronts us. We are willing to sacrifice to continue our lives. We understand totally that we can't indulge in any sex acts and have tried explaining this to the administration. Our relationship together is all we have and if they take the only person who can help me survive all of this then I can't and he can't either. Together we are as one.

None of this makes any sense. I'm advised I may not go back to population but will be transferred to another institution. Why can't I stay here with the one person who cares enough to sacrifice to be a part of me no matter what the situation may be? If I'm transferred there will be more complications. I can't remain in isolation for my remaining 3½ years! Or go to a medical facility, as I'm not in need at the present of any special attention. Bruce is the only one who will and can help me through this. We confide in each other. A homosexual has to have someone strong in their corner when things like this happen.

I'm being told I'm not being punished, but I'm being treated in the same manner as those who have violated rules and regulations. It's beginning to be a tremendous strain being confined to this cell completely alone. Bruce and I have both submitted numerous complaints, requests and tried verbal conversation with staff in an effort to resolve this problem. It's enough to find out you're HIV positive, but to be treated in a barbarous manner is 'unconstitutional'. All the love and affection I have are here with my friend, and I need them!

No one should be subjected to these types of conditions and attitudes. If you (lawyer, citizen, friend) are able to help us, please respond expeditiously. I do still have feelings and I am still human. If someone accepts handling my case I will advise in detail of the situation. Action must be taken soon, please.

Dennis (Dec) Anderson
83309-071
Box 34550
Memphis, TN 38184

Quarantine: Part 2

Dear GCN:

A few days ago Lewis Sierra wrote you from the Federal Prison Camp here about having his release cancelled because of a positive result on his AIDS test. Since the administration learned that he was protesting, he was moved from the camp to isolation in the main prison and all communication has been cut off. The only reason this man is in prison is his positive test result.

Letters of protest to members of Congress would be appreciated, as well as to J. Michael Quinlan, Director, Federal Bureau of Prisons, U.S. Department of Justice, Washington, DC 20534.

Sincerely,

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Adam Starchild
04690-067
Pembroke Station
Danbury, CT 06811

Confidentiality a waste of time

Dear GCN:

It has been awhile since I've written you from out here on the range. Yes, the word 'gay' is still a dirty word.

Anyways, I did take the prison doctor to a medical review hearing, for releasing my AIDS diagnosis to others without my consent. As is the custom, the prisoner loses. The medical review board didn't give me a single vote. I had a strong case with evidence and they still made me feel as though I was wasting their precious time.

I am still isolated here and there are not any support groups to help deal with the situation. I'm presently working on getting out of here and transferring to a place with more prisoners with AIDS, where there may be some kind of support. It's going to be rough to get a place to accept me. The word 'leper' seems to be subliminally attached to the word 'AIDS'.

If you have any clue as to where I could go or know of anyone who could be of assistance or offer suggestions, I would really appreciate it.

My need to be supported by other prisoners with AIDS and to be a support is great.

Gay on the range,
Kyle Edmiston
Box 400 — 13695
Rawlins, WY 82301

In prison for being HIV positive

Dear GCN:

As of today the only reason I am in federal prison is that I tested positive on the HIV test. I was scheduled for release this morning, but upon taking my release papers around to all departments on Friday the doctor refused to sign because of the positive test result.

You previously published a letter of mine seeking the names and addresses of groups engaged in AIDS civil rights litigation, but unfortunately I have never heard from any groups fighting these issues.

I was scheduled for release this morning, but upon taking my release papers around to all departments on Friday, the doctor refused to sign because of the positive HIV test result.

Apart from the fact that the federal government is getting away with an AIDS-positive quarantine of ex-prisoners (which is what I legally am as of today), they are also committing murder of those who do have AIDS but will not be released under the positive test policy, since AZT treatments (or any treatments) are not available to prisoners.

The quarantine is happening.
What are you waiting for?
Lewis Sierra
22193-053
Pembroke Station
Danbury, CT 06811

Gay Community News is produced by a collective dedicated to providing coverage of events and news in the interest of gay and lesbian liberation. The collective consists of a paid staff of eleven, a general membership of volunteers, and a board of directors elected by the membership.

Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

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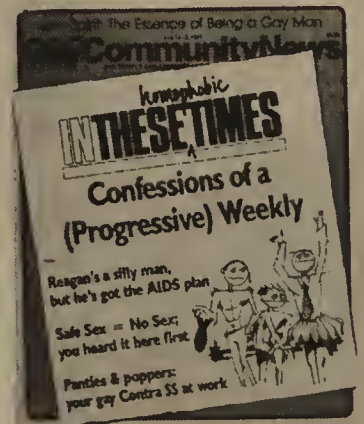
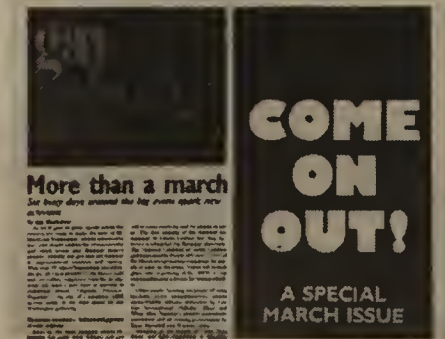
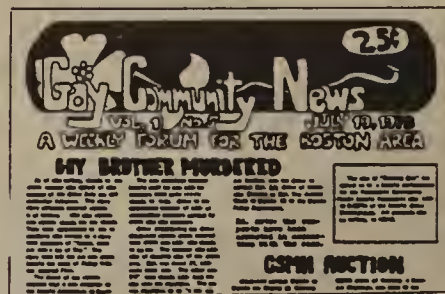
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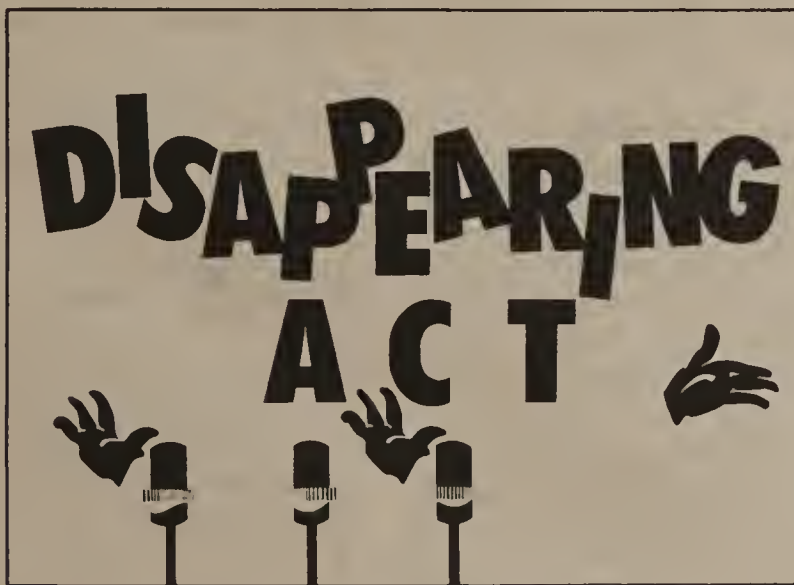
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SPEAKING OUT

GCN & AIDS: Adding insult to injury

By Michael Bronski and Marea Murray

We are incensed by *GCN's* AIDS editorial. Not just because it is long overdue and not just because it stated what we took to be obvious. But because most of the ideas in it were precisely those we had been voicing and tried to publish — in both an editorial and in a *Speaking Out* — several months earlier. These included: most of the story ideas listed, the regular publication of comprehensive safer sex guidelines, the inclusion of drug use guidelines (with illustrations), the epidemiological statistics and resource list, as well as the imperative that *GCN* take responsibility for its past AIDS coverage (or lack of it) and that the paper apologize to the gay community. Further, while we were pleased that the AIDS editorial included all of these topics, our anger comes from the fact that once again the contributions of many individuals associated with *GCN* over the years who attempted to raise the consciousness of the staff and improve the coverage were ignored and rendered invisible.

While we agree that *GCN's* past coverage has been sorely lacking in both depth and scope, it must be asserted that there have been people both on and off staff who have fought for more inclusive AIDS coverage and to instill a sense of urgency around AIDS issues. Cindy Patton, Christine Guilfooy and Bob Andrews all attempted — and to some degree achieved — minor victories in prompting *GCN* to deal with AIDS. Most of these victories came at high personal cost. The ultimate irony in the 1988 context is that in the same issue as the AIDS editorial there was a lengthy tribute to Bob Andrews — for many in the *GCN* community the first person they knew who had, and died with, AIDS.

The impression left by the editorial is that neither Bob's death nor what any of the *GCN* dissenters had said over the years made the difference. It seemed that what did was three white gay male AIDS activists from ACT UP who demanded to talk to the staff April 11, 1988. Finally, the staff was made to "feel the increased urgency that change must occur immediately, that *GCN* must be more accountable to its readers, and that *GCN* must reach out for help in making change."

At a December 13th *GCN* Membership meeting which we organized and facilitated, we suggested a front page editorial and the formation of a *GCN* AIDS committee. Both of these moves were resisted by some members of *GCN's* staff. We were told a front page editorial had never been done and one on "an issue" like AIDS wasn't justified. An AIDS Advisory Committee was formed but, with all the processing that has gone on since, what sense of urgency existed seemed lost.

Four of us on this committee (Michael, Marea, staff member Christopher Wittke and Board member Marc Stein) decided to write a *Speaking Out* addressing some of the issues affecting past *GCN* coverage and the paper's commitment to dealing with AIDS. When we submitted it to the rest of the committee for comments and feedback, we were attacked for allegedly distorting history and being divisive. As tensions rose on both sides, we revised it several times and the four of us felt increasingly frustrated and isolated. The co-option of many of our ideas without any acknowledgement adds insult to injury.

We have found that AIDS work is often thankless but so, it seems, is working internally on *GCN* to address AIDS comprehensively.

Despite our bitter feelings, we think it is perhaps even more important at this juncture to both understand and explore the hows and whys of *GCN's* AIDS coverage and to work on changing it in the future. When *GCN's* AIDS editorial says "the paper and much of our community discuss the epidemic from outside rather than inside, setting up an 'us' vs. 'them' relationship with PWAs, as well as with people who are HIV positive, AIDS activists, and careworkers," for example, we have to wonder how *GCN* sees itself *vis-a-vis* the entire gay community.

This may come as a surprise to many, but there are — and have been and will be — PWAs, HIV-positives, AIDS activists, care

workers and providers in *GCN's* community as well as the gay and lesbian community. To make these distinctions and pose these dichotomies (however unconsciously) points to a basic and profound conflict in *GCN's* identity.

For many years AIDS was viewed as a problem for a certain segment of the gay male community (bar queens, clones, the promiscuous, Fens frequenters and bath house habitués) who were perceived as being apolitical — and therefore outside the *GCN* community. The irony here is that not only did many of these men read *GCN* and depend upon it for information, but that AIDS hits all "types" of gay men; men of all colors, all class backgrounds and all degrees of political involvement. On some level *GCN* has betrayed its commitment to the entire gay community by tacitly deciding that some issues are more political than others, that some members of the community are more important than others.

While we are pleased that ACT UP confronted *GCN's* staff on past AIDS coverage in the paper, we think that it is important to realize that this is just the tip of the iceberg in terms of the discontent and dissatisfaction with *GCN* within the gay and AIDS communities. It is a sad comment that people who view themselves as progressives, who do AIDS work both within and outside of the gay community, must turn to either the mainstream press or gay male papers for "inclusive" AIDS news. This is especially alienating for women involved with AIDS issues, as well as those persons who have AIDS, ARC or HIV infection. The bottom line is that *GCN* has lost touch with many of the people it claims to inform and to represent as a community newspaper.

ACT UP coming to *GCN* was not the only factor in *GCN's* composition and publication of an AIDS editorial or any of the commitments made within its text. It is unfortunate that pressure brought to bear from outside the *GCN* membership is listened to, acknowledged, and acted upon more readily than suggestions or criticisms from the "inside." Still, it's in print.

If *GCN* is going to be taken seriously, however, it is going to have to prove itself to the gay and AIDS communities by making good on its promises. This is going to require more than just asking for help from outside the newspaper. It is going to require a serious commitment on the part of the staff and the membership; a re-evaluation of how the paper can better serve the needs of the whole gay/lesbian community (with special efforts undertaken to include PWAs, ARCs and all persons at high risk and their networks); and an acknowledgment of the diversity and experiences of those within the *GCN* community.

Michael Bronski has been writing for GCN for thirteen years. Marea Murray is a long-time AIDS activist and caregiver, a GCN writer, and has been on the GCN board for one year.

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Representing ourselves: Britain's Black film workshop movement

"...an advert for gay desire."

— An interview with British gay filmmaker Isaac Julien

By Liz Galst

The Black film workshop movement in Britain is a movement of Black film collectives that sees film as a community art. The workshops are involved in film and video production, distribution, and exhibition of their own work. Isaac Julien, an experimental gay filmmaker working with the Sankofa Film/Video workshop, was in Boston last month where his work was shown in the local Celebration of Black Cinema V. A tour of Sankofa's films and those of the Black Audio Film Collective will take place in New York May 19-29. See story by Colin Robinson this page for reviews and schedule.

Liz: Can you talk about Sankofa, the film workshop you're associated with?

Isaac: Sankofa was started in 1983. I had made a film called *Who Killed Colin Roach?* Nadine Marsh-Edwards worked with me on it. It was a documentary about a young Black man who was found dead in Stoke Newington Police Station, which is in the London borough of Hackney. It got quite a lot of exposure and we decided to form a workshop off its success. In the fall of 1983, Robert Cruz, Maureen Blackwood and Martina Attille — all respectively from London film courses and art schools and university media studies courses, came together and we formed Sankofa Film/Video.

Liz: How did you get funding?

Isaac: In 1984 our funding started to come through from the GLC, Greater London Council [the left-wing city government], which is now abolished by Her Majesty's government. We also had funding through Channel 4 [an independent TV station]. That same year, we did a series of screenings and discussions, one called "Power and Control," and then the women in Sankofa organized a screening exhibition called "Black Women: A Representation." In both of these there was a lot about gender and sexuality and the discussions informed the work that we were to do in 1985 and '86.

I graduated from film school in 1984 with a film called *Territories*, that we'd all worked on. This was Sankofa's first film. After that, we got some money from Channel 4 to make a film on policing in London, which was really carrying on from *Who Killed Colin Roach?* But we decided not to do a film about policing in London because the demands coming from the Black community and other communities of interest was "We're tired of seeing these documentaries about Black people being hit over the head by a truncheon. We know what it's like. And there are more important things, or things that are not more important but need to be given some area of priority."

So the arena was then opened up to start talking about the way in which the Black communities may police themselves, in terms of cultural politics, in terms of gender, in terms of sexuality. So *Passion of Remembrance* came out in 1986 and it showed at the Edinburgh Film Festival.

Liz: You co-wrote, co-directed *Passion* with...?

Isaac: With Maureen Blackwood.

Liz: Is she gay?

Isaac: No, but she's extremely supportive.

Liz: I was interested in the extremely feminist message.

Isaac: The make-up of Sankofa is more women than men, and I think that shows. The film was a Black feminist critique on Black cultural struggles in Britain. Within that critique there is a critique around sexuality and gender. But in a sense, it's not overtly a gay film. It's a Black film and we're trying to push those issues in the Black

community with enough force — I mean, these issues are for all communities. Working with Maureen was really an experience. I really learned a lot, I think we both learned a lot from each other.

Liz: How was the film received?

Isaac: It was really very successfully received. And it was shown all over the world. It also opened the experimental lesbian/gay film festival held in New York last year and caused a lot of debate. I liked the way it got a certain amount of exposure through the gay and lesbian community. It had also been shown in America at Black film festivals like the Chicago Black film festival called Black Calliope. It had even toured in a number of places on "Journey of Three Continents" organized by Pearl Bowser of Third World Newsreel.

Liz: Can you talk about your new film *This Is Not an AIDS Advertisement*?

Isaac: It's a film that I've made in the memory of two friends of mine who died of AIDS. Mark Ashton, who was a political gay activist, in the community, and another person who I didn't know so well called Lena. Mark I knew well. He was a very important figure for us. He is a big friend of Jimmy Somerville from the Communards, and we all felt, really a feeling of loss. We loved him. And I've dedicated the tape to him, and to Lena, because Lena was just so absolutely brave. And such a fighting spirit in the battle.

Liz: Was Lena a man or a woman?

Isaac: He was a man. He was just absolutely incredible. And so beautiful...and so organized about his death. Anyway, *This Is Not an AIDS Advert* is really an advert for gay desire. Because I was really sick of these "Don't do it" posters. "One partner only" and "The less sex the better" — anti-sex messages, messages of death and really sensationalistic imagery.

This Is Not an AIDS Advert is in two parts. Part one is a lyrical statement about loss, and how can you describe that loss. There are rituals of mourning in it. The tape was shot in Venice so it has a certain mood. The second part uses the song *This Is Not an AIDS Advert* which I did in collaboration with Larry from Bronski Beat. He arranged the music and I did this talk-rap with a friend of mine, Tom Ash. So then it's quite groovy. It's images of men looking fairly desirable, kind of sensual images, lots of water. I kind of have this fetishization with water.

[Film curator] Douglas Krimp showed the film at the Whitney Museum in New York. It was quite interesting talking to students there recently about it — they were talking about the whole use of water in the film and how it's kind of a cleansing thing.

Liz: With Clause 28 [British legislation aimed at barring public funding of material that promotes homosexuality], is your funding in jeopardy?

Isaac: Well, Sankofa had a meeting with one of our funders, London Borough Grant Scheme, and we were told that we will not be able to promote homosexuality, of course. There's been this onslaught on gay and lesbian civil rights in Britain, and of course, you can't mistake the fact that this is an AIDS backlash despite the fact that there's always been a certain amount of homophobia.

I think of the '60s when they passed a bill to make homosexuality legal, for men over the age of 21 — and a gay political movement was brought out of that legislation with an autonomous momentum. And basically we're heading back to the possible repeal of that act. In Britain it's really very interesting where you have a Labour Party that doesn't actually support gay and les-



Isaac Julien

bian rights. In fact, the Left has been made so marginal and constructed into a "looney left" — that it tries to promote itself on the principal moralisms of the party in power, the government. Basically, the Left has not articulated a defense for gay and lesbian communities in Britain.

But there's been an immense movement against Clause 28, which went from 27 to 29 and back to 28 again.

Liz: One last question — you don't work your films very much in the narrative structure and I was wondering how you felt about people like Stephen Frears and Hanif Kureishi [the director and writer of *My Beautiful Laundrette* and *Sammy and Rosie Get Laid*. Frears also directed *Prick*

Up Your Ears] and their use of gay characters.

Isaac: Well, I suppose I must admit I am a secret fan of the narrative form. The kind of work we do at Sankofa is informed by a real modernist aesthetic, so we do engage in questions of representation, and question representation itself, as a political project. To me, it's very important that our films have looked the way they have. But I'm not essentialist about different kinds of filmmaking. I also like films that work in fairly conventional, Hollywood ways. In fact, I'm working on a narrative script now with a friend of mine. It's called *Young Style Rebels* and it's a thriller. □

Young, British and Black

By Colin M. Robinson

Handsworth Songs shares this with the very best documentaries: that it is not only what it sees, but about the process of seeing itself...people can use film as a form of guerilla rhetoric against a culture whose images are a prison.

— Anthropos Film Festival, Los Angeles, 1987

These words could have been written about an upcoming U.S. tour which features a number of films including *Handsworth Songs*, the award-winning 1986 British documentary on "contemporary racism, policing and protest, and the history of Black labor and emigration to Great Britain." "Young, British and Black," an "inner-city touring exhibition" presented by Third World Newsreel, opens in Harlem at City College's Aaron Davis Hall on May 19th — the birthday of Malcolm X. The exhibition showcases the work of Britain's two leading Black media workshops.

In addition to *Handsworth Songs*, the touring program features the New York premiere of the Black Audio

film

Collective's 1983 slide montage, *Expeditions: Signs of Empire/Images of Nationality*, and three films by the Afro-Caribbean filmmakers, Sankofa Film and Video Collective: *Territories*, an experimental documentary, *The Passion of Remembrance*, a drama which has played at a number of gay and non-gay film festivals in the U.S., and a new 1988 film by Martina Attille, *Dreaming Rivers*. The program, curated by New York-based writer and film critic Coco Fusco and produced by Newsreel's Ada Gay Griffin, launches the U.S. release of the works.

The London-based collectives are the two best-known and most discussed of a half-dozen Black workshops in Britain's independent filmmaking sector. *Handsworth Songs* and *The Passion of Remembrance* were the first two films by Black British independents to have commercial runs in England — last winter.

A number of factors account for the emergence of these workshops in Britain: a 1981 declaration which established funding for community-based media production workshops providing educational and training programs in addition to their production

work; and ameliorative responses to racial riots in the same year by the new Labour Party majority on the Greater London Council, which included the slating of monies for Black cultural activity. (The Council was abolished by Thatcher's central government in 1986.)

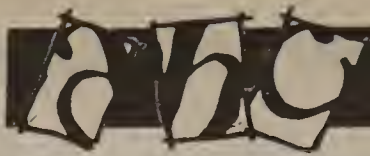
For those of us made hungry by the recent work of young independent Black filmmakers in the U.S., Sankofa and Black Audio have much to offer. The presence of two U.S. Information Agency representatives at the press screenings attest to the political importance of their work.

One of the notable distinctions between the practice of liberation politics and culture in the U.S. and similar activities in Canada or Europe is the significantly wider attention Canadians and Europeans pay to theory. The theory is often, ironically, originally from the U.S. Both film collectives' members bring theoretical backgrounds to their filmmaking work: Sankofa's from arts and communications, Black Audio's from sociology. The filmmakers take a self-consciously semiological approach to their art. An overriding concern with the politics of representation is a central focus in all the work included in the tour. All the films seek to subvert the traditional ways in which Black people and history have been portrayed in media, and they go further to question the very notion of what ought to be the proper subject matter and style for Black filmmaking. The Newsreel program will prove challenging to its American audiences; several of the films will reward a second viewing. But, as Coco Fusco writes in a February essay on "Black Filmmaking in Britain's workshop sector" in *Afterimage*, Sankofa and Black Audio

...produce films in an environment where television is the archetypal viewing experience. The fast-paced editing and non-narrative structures found in advertising and music video — not to mention the effect of frequently flipping channels — have already sensitized television audiences to "unconventional" representation, upsetting the hegemony of the classic realist text.

Among the concerns for history and representation in the films are the themes of personal and collective memory, and myth. *The Passion of Remembrance*, an 80-minute drama, directed by Maureen Blackwood

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Sarah Schulman

Two tales of Manhattan dykes

After Delores is a treasure, *Loonglow* lacks luster

After Delores

Sarah Schulman

E. P. Dutton, NY, 1988

\$16.95 hardbound, 158 pp.

Loonglow

Helen Eisenbach

Farrar, Straus and Giroux, NY, 1988

\$16.95 hardbound, 264 pp.

Reviewed by Elizabeth Pincus

Once again, I thank Sarah Schulman for conjuring up characters I'd want for friends. No easy feat, this. Nor is it easy to craft a tale so inviting, so readable, that you suck it up in one blissful sitting. With her new novel *After Delores*, Schulman does all this and more: she demonstrates a growing sophistication that enhances the impact of her writing. Her earlier novels — *The Sophie Horowitz Story* and *Girls, Visions and Everything* — already showed Schulman's uniquely accessible blend of humor and tenderness. *After Delores* does it even better.

The story concerns an unnamed dyke protagonist who lives, works and dallies around New York's Lower East Side. She has a savvy streak of street smarts mixed with melancholy yearning; a lingering desire for love and connectedness. As the novel opens, her lover Delores has just left her for another woman. The streets provide a cloak of anonymity and an outlet for chance encounters, but the sting of Delores' desertion clouds the hero with sadness and a touch of desperation.

She is wary throughout *After Delores*, lending the book a tone of edginess, a toughness to match New York's gritty exterior. But Schulman also conveys a tantalizing sense of warmth and community just below the surface. Unlike the cool, aloof Manhattan novels by other contemporary writers — say the infamous *Bright Lights, Big City* by Jay McInerney or David Leavitt's *The Lost Language of Cranes* — *After Delores* strives to embrace its characters with kindness, in all their diversity and eccentricity. It shoots for fair play, without sanitizing violence or resorting to sentimentality.

The plot progresses as part mystery, part erotic adventure, part existential treatise. From the opening page, the main character traipses into odd escapades: as we meet her, she is being seduced by an aggressive femme in a Priscilla Presley get-up. By chance, Priscilla's gun ends up in the hero's possession — "...the kind of gun you'd expect from Barbara Stanwyck. It was tiny, with a pearl handle, deadly, sleek and feminine."

While attempting to return the weapon, the main character happens upon a new friend she dubs Punkette, a young go-go dancer who works in a divey New Jersey club. When a murder occurs early on, the protagonist is launched on a search for the killer, steering her into the path of Punkette's friends and other offbeat characters. Meanwhile, she suffers Delores' absence and ponders big questions about love, companionship and the rhythms of urban life.

Schulman manages to dole out plenty of wit and wry commentary in her fetchingly simple prose style. Some of the novel's

strongest passages are set in Herbie's Coffee Shop, where the hero waits tables for a living. Schulman's flare for exposing ordinary struggles is revealed often in the narrator's musings. For example, an excerpt from Chapter 2:

Every day was the same day. It started with breakfast, which is always simple. Most people want "two over easy whiskey down" or else "scrambled two all the way." You always have to ask them what kind of toast. Then they leave you a quarter because they think breakfast doesn't merit the same tipping scale as other meals. I'd like to remind them that a token still costs a dollar no matter what time you get on the train.

Schulman also does a bang-up job of presenting a wholeheartedly lesbian point of view. The lesbian characters seem to meld with their environment; they are portrayed as neither marginal nor assimilated. They are, however, feisty, out, beleaguered and believable. And they push opinions, sometimes edgy ones, as in Chapter 10 when a new acquaintance tells the protagonist:

"It's too easy to be gay today in New York City. I come from those times when sexual excitement could only be in hidden places. Sweet women had to put themselves in constant danger to make love to me. All my erotic life is concerned with intrigue and secrets. You can't understand that these days, not at all. Lesbians will never be that sexy again."

After Delores is a milestone in lesbian fiction, a hard-boiled novel with aplomb, polish and possibility. Read it for the story and the mood, at once despairing and heartening. It will stand up to repeated readings, like a tattered copy of *Catcher in the Rye* or your favorite detective novel, ready to be cracked again to recall a particular feeling, a particular sadness.

* * *

On the flip side, in another new book that involves lesbian characters in Manhattan, first-time novelist Helen Eisenbach fails in her efforts to spin a suspenseful, erotically charged thriller. Instead, *Loonglow* is a tedious tale peopled with pretentious, upper-crusty types who ogle each other's beauty and fret about career advancement. The main character, Clay, is particularly unpalatable. Early on, Eisenbach writes of him: "Free, white and twenty-four, he was at last a man with a purpose."

That purpose appears to be nurturing sexual obsessions with first one, then another lesbian character. The two women, Mia and Louey, are just breaking up as Clay begins fixating on them. The novel progresses haltingly, with no clear story line or character identification. The only intrigue for me in reading *Loonglow* was whether or not Clay would succeed in fucking Louey — an irritating suspense indeed, but I kept hoping the book would get over its het preoccupation and veer back towards the story of Louey and Mia. No way.

In fact, Mia is portrayed throughout as predatory and unpleasant and Louey as a milquetoast recipient of Clay's advances. Louey finally emerges with her lesbianism intact, but only after simpering, facile dialogue with Clay about the perils

Continued on page 13

Exposing the media's treatment of AIDS

Simon Watney's incisive analysis

Policing Desire: Pornography, AIDS and the Media

Simon Watney

University of Minnesota Press, 1987

\$14.95 paper, 159 pp.

Reviewed by Christopher Reed

Simon Watney has led a double life, either half of which would be enough to keep most people busy. As a scholar of the history and theory of photography, he is one of the most sophisticated art critics around, with impressive mastery of contemporary theories of representation and an array of art-historical publications to his credit. At the same time, he has been an active presence among English lesbian and gay activists — Americans may recognize his name from his reports on English politics in American magazines, or from his account of the history of the Gay Liberation Front in the Gay Left Collective's anthology *Homosexuality: Power and Politics*. His new *Policing Desire* brings together both areas of expertise in a critique of the mass-media's treatment of AIDS.

Policing Desire is an angry expose of the news media's blindness and callousness in the face of suffering and death. More specifically, it is a challenge to the media's tendency to stereotype, to ignore what does not fit with its preconceptions, and to import moral arguments (concepts of blame are a very common example) into what it presents as straightforward descriptions of scientific fact.

Watney has tried to cover both the American and the English media, and the surprise for American readers may be that in comparison with the English we've got it good, with a wider variety of alternative papers, less restrictive censorship laws, and even more sympathetic press treatment of Rock Hudson's death. But despite the interest of such comparisons and the provocative explanations Watney suggests for the difference between gay identity in the United States and England, the book is most valuable for the insight it provides into the fundamentally similar role of the press in English and American culture.

Naturally, *Policing Desire* would make most valuable reading for the audience that will probably ignore it: the homophobic television and print reporters he chastises by name and with lengthy quotes from their work. Its importance for gay and lesbian readers, though, is also undeniable. Watney details numerous examples of the insensitivity and downright hostility to gay people that anyone who reads the papers or watches TV has been aware of for years. Even so, reading this book is a valuable consciousness raising exercise, undoing the complacency we build up as we become inured to the heterosexist assumptions and values of the mainstream press.

Watney argues, furthermore, that in the era of AIDS, it has become all the more important for gay men and lesbians to understand how the media operate, both because of the excuse AIDS provides to cloak the oppression of all homosexuals in the name of science and medicine, but also for the sake of those whose voice is largely silenced by

the press: those afflicted by the disease. While, he says, "we owe it to our friends with AIDS to give them all the love and support we can, we must also help them by directing our gaze away to those who have made their situation so intolerable."

For a lesbian/gay audience struggling to make sense of what we read about ourselves in the press — and how little it reflects our own sense of our lives — *Policing Desire* will be a rich source of ideas and theories. Gay people committed to political alliance with other "outsider" socio-economic constituencies will welcome Watney's analysis of the power the viciously homophobic tabloid papers exercise over the poorer and less educated readers to whom they are marketed. He describes how newspapers create a climate for advertisers that reinforces the strength of a largely fictitious traditional family unit as a consuming entity. Readers are encouraged to ally themselves with this *Leave it to Beaver* image, no matter how little relevance it has to their actual social and economic circumstance, using an us-against-them strategy that casts gay men and lesbians as the ultimate "them." Homophobia (Watney critiques this term as not conveying the intense fascination that goes along with the media's hostility and fear) becomes a means by which the tabloids give their otherwise disenfranchised readers a specious sense of full inclusion in the dominant culture.

Watney brings a similarly incisive analysis to the porn debates, and makes general recommendations about the nature of safe-sex advertising campaigns and a broader strategy to combat the stereotyped deployment of gay people in the media through more constant vigilance and vocal criticism of mainstream reporting, as well as a stronger commitment to the alternative press. If the book has a shortcoming, it is a lack of statistics about readership and opinion-making that would buttress the theoretical structures Watney describes, and an occasional tendency to degenerate from a pointed argument into a sequence of carefully explicated horror stories from recent press treatments of AIDS. The latter is pretty excusable given how many hours of reading and viewing such abuse the author has put himself through. Activist lesbian/gay readers would also benefit from a more detailed analysis of successful safe-sex campaigns, with specific policy recommendations to follow up Watney's broad invocation to operate at the level of fantasy-revision rather than fear-mongering. The quality of Watney's analysis is so high, he leaves us wanting more. *Policing Desire* is a rare combination of passion and intelligence, a cry of anger and a reasoned study of the forces that shape the concept of homosexuality in the minds of the general public. □

Lyric and disquieting

Robert Ferro contemplates "rearrangement" in a novel of two gay lovers with AIDS

Second Son

Robert Ferro

Crown Publishers, NY, 1988

\$17.95, hardbound, 215 pp.

Reviewed by Donald Stone

Second Son engages its readers in an exploration of the two central facts of Mark Valerian's life: the family into which he was born and the relationship he creates with another gay man, who, like Mark, has contracted AIDS. As the story unfolds, Ferro brings into play a wide range

of experiences, many lyric, some violent, others purposefully disquieting or challenging. We must listen to Mark's conversations with an unsympathetic physician and with a 23-year-old PWA who from his hospital bed asks to be given the life he will never have. We examine with Mark the lesions that have appeared in his body and follow their progress over time. We even learn through letters to Mark from his friend Matthew of a gay planet to which, for \$300,000, a Texas group will transport gays in search of a new existence.

It is very possible that the public may fix

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Lesbian teachers in the world

Documenting pain and isolation, building a new vision

The Lesbian in Front of the Classroom: Writings by Lesbian Teachers

Edited by Sarah-Hope Parameter and Irene Reti
HerBaks, Santa Cruz, CA, 1988
\$6.50 paper, 58 pp.

Reviewed by P. R.

The lesbian teachers I know have been hungering for a book like this — some documentation of our existence, our frustrations, our dreams. I recommend *The Lesbian in Front of the Classroom* to anyone interested in education or lesbians. I suspect that the title is somewhat misleading, though, because of the way these dedicated, creative teachers talk about their students, emphasizing student interests and incorporating these into the curriculum, I imagine that their classrooms do not have fronts — I see space, and power, arranged differently. And a classroom with no front means, essentially, that the lesbian teacher is everywhere. This is a simple fact that we, as activists, have been asserting for a long time.

These are articulate, often passionate, writings by five women from a variety of cultural backgrounds and teaching situations, struggling with the consequences, for themselves and for their students, of being closeted or of being out as lesbian teachers. The book is acknowledged by the editors as a first step in representing in print our experiences living with homophobia. These include teaching situations where our jobs are not at risk and we are — simultaneously — targets of bigotry and models of lesbian integrity. The authors also describe the most common teaching situations, where we can only be out to a handful of trusted people at work, and where we actively value diversity in our classrooms but exclude mention of ourselves and our own lesbian source of

culture, for fear of losing our jobs.

The Lesbian in Front of the Classroom captures a wide range of emotions — the pain of knowing that lesbian and gay students, and students with lesbian and gay family or friends, are being denied healthy role models in literature and in teachers; the fear and sense of isolation in challenging students' or colleagues' homophobia, whether or not one's job is at risk; and the triumph of publicly offering a pro-lesbian and gay curriculum to students, in situations where the risk is not loss of one's job, but rather potential loss of respect and rapport with colleagues and students.

As a lesbian teacher whose job would be at risk if my name were attached to this article, the opportunity to integrate two separated parts of my life in this review comes as a mixed blessing. It is ironic that I simultaneously conjure up lesbian visibility actions with my affinity group and (in another town) encourage proud, creative authorship in my students, while my own writing as a lesbian teacher is published anonymously. Some lesbian teachers I know in the Boston area have found private school and day care settings where they have eventually come out to most colleagues and, in some cases, to some students and parents. In all settings, lesbian and gay parents have found us, and they have come out to us when they have felt safe enough. These moments — when we discover new allies and when we effectively challenge homophobia and other bigotries on the job — are peaks that sustain closeted teachers.

But we also need each other — more anthologies, more informal networking, more support groups, more activism. Those of us who cannot be out now need the stories of the different kind of struggle by those whose teaching jobs are not on the line. Let us keep building our vision of school communities that are enriched by the diversity of all their members — communities that educate students, and treat educators with integrity. □

Reminiscence of coming of age

Stan Leventhal delights

Mountain Climbing in Sheridan Square

Stan Leventhal
Banned Books, Austin, TX, 1988
\$8.95 paper, 175 pp.

Reviewed by John Kyper

I found a review copy of this perfectly delightful book in my mail upon returning from vacation in Mexico in the dead of February. Under the circumstances, it was one of the best "welcome home" presents I could possibly imagine.

Stan Leventhal was music editor of the New York *Native* and is now Editor-in-Chief of *Torso* magazine. *Mountain Climbing in Sheridan Square* is a partly autobiographical, stream of consciousness reminiscence of a gay man's coming of age and growing into his thirties. It follows back and forth on his journey from closeted suburbia as a college student in the Boston folk music scene, to his life as an out gay writer in New York.

The narrator engagingly describes a terrain familiar to those of us who have witnessed urban gay culture develop over the past two decades: the bedazzling potpourri of Greenwich Village street life, getting burned in love and maturing in love, discovering that sex with a lover is often hotter when making up after an argument, trying to pursue a career as a songwriter and reviewer while working an irrelevant and alienating job, losing friends to AIDS.

Yet though he lives in the midst of it all in a cramped walk-up overlooking Sheridan Square, he is by no means a separatist,

boasting instead a diverse circle of interesting and creative friends, children as well as adults. Looking at himself from the point of view of a hypothetical extraterrestrial observer he reflects:

To those around me I'm a Jewish, white, American male. But according to the Aliens, I'm simply an Earthling. I like the sound of that. It classifies me with the other sentient beings on this planet and excludes me from non-Terran experience. It doesn't limit me to my birthright or separate me from anyone else whose forefathers and mothers were apes.

The narrator, and by extension the author, appears to be a very congenial sort full of *joie de vivre* — someone I could easily imagine as a friend. As he himself notes, residing in the "ghetto" does not mean that he had to submit to the dull, one dimensional stereotype that too many gay men have adopted in an attempt to fit in with everyone else.

Instead, *Mountain Climbing in Sheridan Square* is the work of a person endlessly fascinated with life and it practically sparkles as a result. On the back cover it mentions that Stan Leventhal is currently working on a second novel. I can't wait to read it. □



Tackling women and AIDS

From the marvelous Patton and Kelly pamphlet to Richardson's fine full-length work

Making It: A Woman's Guide to Sex in the Age of AIDS*

Cindy Patton and Janis Kelly
Spanish translation by Papusa Molina
Illustrations by Alisan Bechdel
Firebrand Sparks Pamphlet #2
Firebrand Books, Ithaca, NY 1987
\$3.95 paper, 53 pp.

AIDS and Young People

Robert Redfield MD
Wanda Kay Frons Ph.D
Regenry Gateway, Inc. Washington D.C., 1987
\$3.50 paper, 32 pp.

Women and AIDS

Diana Richardson
Methuen Press, NY 1987
\$8.95 paper, 178 pp.

Reviewed by P. Clay Stephens

The measure of worth of a book about HIV infection and AIDS should be its value to the reader as a raiser of consciousness and a provider of life-saving information. I cannot believe that we have the leisure time to produce "popular literature" about AIDS. Attempting to "popularize" either consciousness-raising or information-sharing leads to the ridiculous excesses of both the recent Masters and Johnson book and the Case Zero portions of *And the Band Played On...* Three activist authors, one British and two American, have recently tackled the subject of HIV infection and women, each in their own style. For what would be comic relief were this not such a serious issue, Dr. Robert Redfield and Wanda Kay Franz have also entered this arena with a handbook for teens.

Cindy Patton and Janis Kelly have written *Making It: A Woman's Guide to Sex in the Age of AIDS*, with Spanish translation by Papusa Molina and illustrations by Alison "Dykes to Watch Out For" Bechdel. In interviews Cindy has described the book as the manual to take home after an AIDS 101 discussion. It does not go into great detail about the nature of the virus or how it attacks the immune system or which antigen attaches to which antibody. What this book does do is address all the personal information a woman would need to conduct her life in a safe/safer manner. There are fewer "shoulds" in this nonauthoritarian handbook than there are in this review, as Patton and Kelly let everyone in on the rationale behind each suggestion or behavior; they allow the reader/user to make up her own mind and to fit the information into her own behaviors.

This is all accomplished in positive and upbeat language devoid of the value judgments and anti-sex tone usually accompanying such material. In "Is sex your job?" the chapter for women sex workers, the authors first acknowledge the misinformation about prostitutes spreading AIDS,

move on to recognition of the long-time condom use in the sex industry, and only then address the issues of infection control. It is this consistent respect for and affirmation of women's lives that make this a pleasure to read and use.

Another pleasure of *Making It* is the Spanish translation. Even the cartoons reprinted with appropriate captions. The language is very consistent in tone and meaning to the original English text. Papusa Molina is to be congratulated for finding vocabulary that is both readable and appropriate for the wide range of cultural groups speaking Spanish. I did find more formal Spanish words for body parts and sexual activity than is generally used in my own experience in family planning and sexually-transmitted disease clinics in the Southern California area, so I asked Luz Peña-Till, the Hispanic Educator for the Massachusetts Dept. of Public Health AIDS Program, to read and comment on the Spanish section. She, too, noted the somewhat formal nature of the vocabulary, but stated that as the various groups of Spanish speakers share few of the idioms and colloquialisms of intimate sexual conversation, this formal level was necessary to make the material accessible to all groups. She was concerned, however, that poorer and less educated women would therefore not understand all of the text.

A serious problem with the pamphlet is its lack of a Spanish cover. It has long been the practice in bilingual publishing to invert the English pages so that one cover is English, one Spanish, and both open and stand on the display shelf in the usual direction. By not following this formula, Firebrand has severely limited the access to and use of the Spanish text. The mention of the translation appears only on the English cover and in letters slightly less than 3/16ths of an inch high. Why go to the trouble of developing the Spanish text and then announce it only to English speakers with good eyesight? I hope the next edition will correct this problem. In all fairness, the day-glo pink cover does offer a special treat: a triangular pull-off, press-on safe sex sticker. Perfect to wear while practicing safer sex!

One cannot read this book without admiring the cartoons and illustrations. Most of the scenes depicted could serve as role-plays for discussion groups and include women of all racial and ethnic groups in situations involving a broad range of sexual practices. The instructional illustrations cover topics such as how to clean your works and how to put on a condom if you need to practice before approaching a live penis.

Scattered throughout the book are vignettes taken from extensive interviews of women done by Patton. Set off from the text in small boxes, these demonstrate how women have overcome their personal obstacles and have integrated safe/safer sex into their daily lives.

Lest this be the Cindy Patton fan club letter it would be if I were left to my own

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Robert Ferro

Continued from page 10

on these particularly daring features of the book and that for those who appreciate its honesty there will be others who retreat from that same reality or from the leap that is required to contemplate the possibility of planet Splendor. Yet *Second Son* should not be judged by these elements alone. This is a work in which all parts serve to highlight each other. To focus on any single aspect means destroying the pattern of echoes and oppositions that gives the book its richness. When, for example, Mark comments on how illness has abetted — not inhibited — the development of his love for Bill (“The great irony is that this romance is suitable only because of it. If it were not in both of us, or even neither of us, fear would have prevented everything outright.”), Ferro makes explicit only one of the ways in which such contrasts as disease and hope, family and isolation, magic and truth crisscross the story of Mark Valerian.

The tale begins with a discussion of the Valerian clan. Not unexpectedly perhaps, exploration here reveals deep clashes of personality and values. To his father, whose dream was to have three sons, a “lawyer, businessman, and doctor,” Mark is an embarrassment and that embarrassment has

As impressed as Vita is with Bill’s work, she counters the compliment that her brother extends to his lover. After all, the rearrangement in question some have no sense of and others do not want, preferring reality as it is offered. With her resistance, Vita sketches a difference in point of view that has long set the Valerians apart from Mark, and, it seems, straights from gays (“‘Nobody we know,’ Bill said.”)

By acknowledging this common interest in “rearrangement,” Mark affirms the presence in each man of both a critical vision that prefers observing to ignoring the “furniture” around them and a determination to act in response to what they see. As a set designer and a landscape gardener, the two lovers have insured that their professional lives sustain this impulse to change the givens of the natural environment. But Mark’s contentious involvement with his father over the validity of that vocation — like the final exchange of this conversation with Vita — shows that the men’s pursuit of “rearrangement” must also be read as a stance against the givens of our political environment.

At another point, and perhaps referring to the impulse behind the lights and water jet, she said, “I’ve been so careful with my life... Everything in moderation, according to reason, never rushing ahead — like... some people.” She looked pointedly at her brother.

“Moderation,” Mark said, “is something to be thrown over, as a sign of commitment to a particular choice; to excess...”

The vocabulary of Mark’s response (“thrown over,” “commitment,” “choice”) has to make one think of the act of coming out, its irrevocable nature and calculated slap at convention. It is “excess” because it goes beyond the norms, revealing possibilities (not unlike the “magic” created by Bill and Mark) that the more staid or fearful Valerians would never have imagined. Did Ferro intend by the word “excess” that we think as well of a sexual license for which the lovers are now paying dearly? If so, the book remains true to itself and the proposition that “the point of existence is the rearrangement of the furniture.” The men do not look back but forward. They stand steadfast in who they are, illness and all.

For obvious reasons, *Second Son* is destined to be linked to the coming of AIDS, a characterization that, in truth, is only partly fair to the book. The full scope of its achievement proves that as the quality of gay fiction has risen, so has its sights. Gone here are the who, what, and where of pornographic prurience. Instead, we are invited to contemplate and learn. *Second Son* offers as much to heterosexuals who count a Mark among the family and who ponder an estrangement that defies the best of intentions as to a gay public that seeks to grapple with the same predicament. Neither group may choose to accept all that Ferro posits in his story, but at least he has dared to try to help us make sense of the tensions and triumphs of being gay. And with what a sense of the magic of words! They constitute his “rearrangement” and leave our landscape unquestionably finer. □



Robert Ferro

been compounded by Mark’s interest in gardening (which the father’s thwarted ambition and absence of imagination translate as “to dig ditches”). When Mark himself reflects on the configuration that is family, he faces the realization that he is other, the brother/son who does not fulfill the unspoken injunction that family must breed other families. To preserve the unit to which, in his mind, he properly belongs, Mark requires of parent and siblings a vision that cuts across their marriage vows and personal pursuits. In varying degrees, all fail to respond. Thus, at the moment when disease creates an even greater need for support, the family can do no more for Mark than turn its usual ration of guarded affection into prophylactic compassion.

Enter Bill Mackey. The love that develops between the two men sustains them in their illness and propels them forward, even as the disease itself advances: “It seemed one’s fear stimulated the other to protectiveness. Fear was the dream they awoke each other from.” This capacity of love to protect and sustain constitutes one of the most important statements made in *Second Son*. Its surface is roundly romantic, but Ferro grounds the lesson on far tougher stuff, boring into the bonds that underlie the romance and juxtaposing them to the inability of Mark’s family to effect any such vivifying ties. The language employed to communicate that essential contrast will surprise more than a few readers, but the words have been carefully chosen.

“I do theatrical effects, sets and lighting,” says Bill to the Valerians. “I’m also interested in magic.” What he means we are shown when he skillfully places lights along the shore of a lake in Massachusetts. The effect is discussed with Vita, Mark’s sister and the one Valerian to share many of his thoughts:

[Mark] looked at Bill, “I have at last found a man who understands the point of existence is the rearrangement of the furniture.”

But Mark,” Vita said, and stopped. “...For you, maybe. Some people prefer disorder. Or don’t notice it.”

“Nobody we know,” Bill said.

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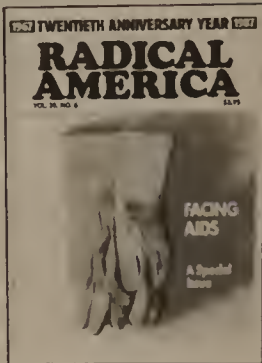
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Safer Sex and Drug Use Guidelines

Assessing individual risk for AIDS and other illnesses is the first step towards using safer sex and drug use guidelines. Only you and your partner(s) can decide how much risk is acceptable — take stock of your sexual and drug use histories.

Be aware that the highest concentrations of HIV (the virus widely thought to cause AIDS) are found in blood and semen. The most common routes of HIV transmission are through sharing needles and unprotected anal or vaginal intercourse.

GCN's guidelines come from a wide variety of sources aimed at various communities concerned about the AIDS epidemic and health in general. We want to confront the prevailing "no sex is best" attitude and present an approach that is as sex-positive as possible.

Information for gay male, lesbian and bisexual communities

Safer sex can include: massage, hugging, kissing, erotic talk, phone sex, masturbation (solo, pairs and groups), using your own vibrators, dildos or other sex toys and s/m, butch/fem role-playing, fantasy scenes, bondage and other activities that do not involve the exchange of semen or blood (including menstrual blood).

Do not allow a partner's semen or blood (including menstrual blood and blood drawn from piercing, cutting or shaving) to enter your vagina, anus, mouth or breaks in your skin.

Use condoms for fucking (anal and vaginal intercourse), for licking/sucking penises and for covering dildos and other sex toys. Use water-based lubricants. Use latex barriers (dental dams or other plastic/latex materials) between the genital area and mouth when licking/sucking cunts and assholes. Be especially careful to avoid the exchange of menstrual blood. Using nonoxynol-9 or other spermicides with condoms and latex barriers may add extra protection.

For finger-fucking or fisting (anal or vaginal

penetration with fingers or hands), use latex gloves or finger cots. Use water-based lubricants.

Alternative insemination may put you at risk. Be sure to discuss risk for AIDS with potential donors or sperm bank.

Be aware that some risk of exposure to immune-suppressing infections (such as mono and amoebiasis) may be associated with rimming (anal-oral contact) — use a latex barrier. Risk may also be associated with watersports (urine) or feces in the mouth, rectum or in open cuts. If you share dildos, vibrators or other sex toys, use condoms or clean toys with hydrogen peroxide.

Your body's ability to fight all disease, including AIDS and its related illnesses (such as Kaposi's Sarcoma and pneumocystis carinii pneumonia), may be benefitted by general good health — good nutrition, lots of rest, exercise and nonabuse of alcohol, poppers and other drugs.

If you use IV drugs, follow the guidelines below.

Intravenous drug use

Do not share works (needles, syringes, droppers, spoons, cottons or cookers).

Do not re-use needles; use fresh cottons each time.

If you must share or re-use your works, clean them as follows: dip needle and works into 100 percent bleach, draw up and release three times, dip needle and works into water, draw up and release three times (in an emergency, rubbing alcohol, vodka or wine can also be used). As an alternative, boil works in water for at least fifteen minutes. Use a fresh solution each time you clean your works.

Resource phone numbers

National AIDS Hotline: 1 (800) 342-7514
AIDS Action Committee (AAC), Boston: (617) 437-7733
AIDS Action Committee (AAC) IV Drug Use Taskforce, Boston: (617) 437-4200
Gay Men's Health Crisis (GMHC), New York: (212) 807-6655
National Minority AIDS Council (NMAC), Washington, D.C.: (202) 544 1076
Women's AIDS Network, San Francisco: (415) 864-4376

Women and AIDS

Continued from page 11

devices, let me share my major criticism: *Making It*, at 25 pages, is too short. Patton and Kelly are very informative, but each section leaves you wishing for just a tiny bit more. It took me a month or two using the book in safer sex discussion groups to pinpoint what's missing. Absent is supportive information or activity lists to assist a woman in maintaining her new practices once they are in place. While this is mentioned briefly as a task women might take on in support of one another, specific self-help/shared experience methods and suggestions would be a great addition.

Diana Richardson, in *Women and AIDS*, has taken the long road where Patton and Kelly took the short path. This book says it all and therefore can stand alone. It is the perfect book to mail to a woman without access to conferences and workshops.

Richardson is at her best when she chattily reminds the reader of the "logical" refutation of some HIV-related evil attributed to women. In her section on prostitutes, she says:

In many ways it is ironic that prostitutes have been scapegoated for AIDS. Contrary to popular belief, prostitutes are among the best informed as to how to protect themselves and others from sexually transmitted diseases, including AIDS. After all, it makes good business and health sense for them to know.

There are, however, two details that make reading *Women and AIDS* bumpier than *Making It*. First, Richardson uses terms many feminists have stopped using on this side of the Atlantic. An example is the use of "prostitute" rather than the hopefully less loaded and more respectful "sex worker." I simply do not know enough about the English feminist community to know if this particular semantic change is occurring there as it is here or if this is a home-grown prejudice and Richardson cannot be faulted.

Secondly, in this as well as in other writings, Richardson is not as explanatory as are Patton and Kelly. She also throws in a few too many "shoulds" for my taste, but this may be a matter of being emphatic.

I promised comic relief but the disaster *AIDS and Young People* by Redfield and

Franz is only funny if you are 1) amused by war and famine or 2) you are a frazzled AIDS educator and need some gallows humor to lighten your load. The two authors are, respectively, a physician member of the Dept. of Virus Diseases Walter Reed Army Institute of Research; and a Ph.D'd associate professor, Family Resources, West Virginia University. They offer sections including "Avoid Intimate Sexual Conduct," "Have Clear Goals in Mind," and my personal favorite, "Don't Be Fooled into Thinking that Drugs or Sexual 'Freedom' is a Solution to Problems."

I believe it is important for all of us to be aware of the types and sources of misinformation and the level of fear that can be provoked by this material. It gives little or no information about HIV infection, but attempts to teach that we have everything to lose by loving one another. It offers none of the factual and rational thought of Patton, Kelly, and Richardson, but tells young people that you can "do" right but still send out "the wrong signals." This destructive and counterproductive booklet is of value in only one way. It reminds us of the importance of knowing the face of the enemy: those who would keep life-saving factual information from our youth to further their own religious and political ends. □

*Note: Making it is free to women in prison — write Firebrand, 141 The Commons, Ithaca, NY 14850.

Manhattan dykes

Continued from page 10

and satisfactions in being "different." Eisenbach depicts Clay as some kind of noble hero for allowing Louey to carry on with her dyke ways.

All kinds of weird developments crop up, too. Louey, after living a reclusive, mostly closeted life, suddenly has all these gay and lesbian friends when she attends New York's Gay Pride Parade. And Clay suddenly publishes a smashing, hip novel after years of languishing in leisure. Nothing is believable in *Loonglow*, nor satisfying. Eisenbach's writing may be competent and full of juicy psychologizing, but the story she weaves in *Loonglow* simply doesn't cut the mustard. □

Lesbian psychologies collective sounds out the seldom-explored

Essays feed the hunger for validation, begin a long-term task

Lesbian Psychologies
Boston Lesbian Psychologies Collective
University of Illinois Press, 1987
\$12.95 paper, 353 pp.

Reviewed by Marea Murray

When I saw *Lesbian Psychologies* in a bookstore a few months ago I thought it was the sort of anthology every clinician *should* have on her shelf. So being a dyke and a therapist, I bought it ... and didn't pick it up again for weeks. Then, after a particularly trying day in the straight world, I opened it (serendipitously) to the wonderfully entitled "Invisibility, Fantasy and Intimacy: Princess Charming Is Not A Prince" by Lee Zevy with Sahli Cavallero. Much to my surprised enjoyment, the essay was hardly a dry, therapeutic treatise. In fact, like the bulk of the articles in this collection, "Princess Charming" is written and conceptualized in an accessible way; digestible not only to lesbians "doing therapy" (on both sides of the couch) but also the more general reader.

Here is a basic book for lesbians and those who value us — as well as those who do not. Edited by the Boston Lesbian Psychologies Collective, many of the chapters came out of a March 1984 "Lesbian Psychologies" conference held in Boston. The nine women in the collective — Mary Bragg, Rosemary Dunn Dalton, Buffy Dunker, Phyllis Fisher, Norma Garcia, Loraine K. Obler, Lucinda Orwoll, Pat Paiser and Sarah F. Pearlman — reviewed papers and articles submitted by a variety of lesbians and themselves contributed substantially to the contents.

We believed that in coming together the participants would have an opportunity to recognize the bravery of lesbian authenticity and to celebrate the richness, joy, and vitality of lesbian lives... (from the Introduction)

Indeed this affirmative sense of familiarity, joy and often affection serves as the subtext to the entire book. The intentionally pluralized "Psychologies," as well as the subtitle "Explorations and Challenges," aptly underscores the professed intent to acknowledge the depth and diversity of lesbian experiences in five sections: Identity, Relationships, Family, Therapies and Community.

The editors note at the outset that they "faced a problem lesbians often face: whatever we do must necessarily be new." And the reader may find that the very newness of this information provokes a mix of responses. As we may laugh in recognition of ourselves, our lovers, our friends, (our therapists?) there may also be a poignancy to these identifications. Because there has been so little written about us in the mainstream and (loosely) psychological literature, the existence of such a readable book both feeds the hunger for validation and prompts a deeper sense of loss and anger at *how long* it has taken to get to this, to have an entire collection of such writings by lesbians about lesbians.

What has been included in "the literature" on lesbians has invariably focused on our perceived problems (i.e. fusion, socialization as women, etc.) and issues of gender-identification (why does she hate men? or why does she want to be a man?). Little attention has been paid to individual and communal strengths, the struggles of living daily in an at best tolerant-to-a-point society, and of being a woman loving woman who calls herself a lesbian. Longstanding and uterological portrayals, invalidation and invisibility in "the literature" is perhaps especially blatant for those of us schooled in psychologies and in the helping professions. Even in recent years, we were lucky to have feminist theorists Nancy Chodorow and Carol Gilligan on human behavior reading lists in graduate school and an occasional "lesbian" article included in clinical courses (by the one lesbian or gay or "cool" professor). Realistically, such enormous gaps in the literature of therapeutic tradition (not to

mention actual training contexts) cannot be dealt with in one volume. But *Psychologies* succeeds on many levels — including varied views of lesbian identity and community as well as exploring issues related to race, ethnic differences, age, class and gender expression. There is something for virtually everyone here, though not necessarily visible on the contents page. Able-ism, for example is not dealt with in a specific essay. (Perhaps in the sequel?)

While the discussion on "The Impact of Race and Culture Differences," and articles like "Barriers to Intimacy: Conflicts over Power, Dependency and Nurturing in Lesbian Relationships," "Internalized Homophobia: Identifying and Treating the Oppressor Within" and "Issues of Identity in the Psychology of Latina Lesbians" may strike painful chords, they sound out seldom explored — and often felt — depths of experience.

Essays on lesbian alcoholism and recovery, weight and eating issues, family-building and child-rearing, sexuality and mediation break new ground by their very inclusion. Women alcoholics, for example, have rarely been studied and there is little written material addressing them; before the publication of *Psychologies* there was only one article addressing lesbian alcoholics (which notes that alcoholic gay women tend to "act differently," even more "masculine" than other alcoholic women, therefore...). Given the numbers of lesbians in recovery, the many who are adult children and the individual and couple dynamics stemming from these double and triple binds, *Psychologies'* attention to the issue is a tremendous service to us as a community and in a therapeutic context. While there is not a specific article addressing lesbians who are survivors of sexual assault or incest, these issues are touched upon at various points in this collection. Again, there is much more to be talked about and written down for all to see.

Issues of the elusive but much referred to "Community" are thoughtfully set forth in Sarah Pearlman's "The Saga of Continuing Clash in Lesbian Community, or Will An Army of Ex-Lovers Fail?" Arguably the best titled and most comprehensive essay in the book, "Saga" traces the herstory of the feminist and gay liberation movements, addressing collective process, racism in the women's community and other issues as well as relevant psychological theory. The result is a provocative yet hopeful vision, drawing many threads together.

From these observations and speculations, we can perhaps begin to construct a theory to account for the conflictual aspects of relationships between women based on fear of female power and female difference and the splitting and betraying aspects of the mother-daughter relationship, and to build on an interconnected group of ideas that can explain what seems to be a rage-in-waiting between women, a too-ready hypercriticalness, and immediate reaction to disappointment or difference perceived as betrayal or abandonment, and a response reflex to be placed or displaced on another woman.

Heavy stuff indeed. As are Carla Golden's "The Diversity and Variability in Women's Sexual Identities" and Rebecca Shuster's "Sexuality As A Continuum: The Bisexual Identity," two very provocative (and doubtless controversial) articles which appear within the first sixty-five pages of this packed 353-page book.

Like most anthologies, *Psychologies* is by no means a quick or even sequential read. The knowledge and breadth of ideas between its pink to lavender covers are meant to be savored, kept within reach, not on a dusty shelf or reference desk. Let's hope the libraries and class readings include these now available and lesbian-affirming essays and this one-of-a-kind effort is further expanded upon in the future. □



United Fruit Company

Clothes make the man

United Fruit Co. provides queer visibility and much needed comic relief

I Am What I Wear. Written and directed by Abe Rybeck. Performed by the United Fruit Company. Eliot Hall, Jamaica Plain, Mass. Thru May 22.

By Monica Hileman

Last week I went to the Gay and Lesbian Film Festival not knowing what to expect. Would the films have gay or lesbian content? If they did — how would they present it? Would it be positive? Mixed, like in real life? Or would I see lives of misery on the margins? This week I went to the United Fruit Company. It was nice to know beforehand what the evening had in store.

The first time I saw UFC, I stumbled upon them in the middle of a demonstration at the downtown JFK Building. United Fruit was an island of silly/camp political humor in a sea of endless protests against U.S. intervention in Central America. Boston was lucky to have its very own street theater of eye-catching gay men providing queer visibility and much needed comic relief.

At a celebration a few months ago marking the ongoing existence of various local progressive institutions (like GCN), I saw UFC perform a skit about civil disobedience. A gay man invites his friend Didi, a hopelessly uninformed queen, to an action because he's tired of being the only gay man at demonstrations. It was fun to see the UFC up on stage as part of a variety program. As I watched the current production of *I Am What I Wear*, with nine skits including "Big Demonstration," I was reminded that one of the strengths of street theater is its spontaneous hit-and-run quality, usually presented in small doses. UFC's show at Eliot Hall in Jamaica Plain is an entire evening of skits on a stage, performed to a mostly gay audience. What's missing is the outrageous effect the troupe has when they do their thing out there on the street. In addition, the pieces need considerable tightening to sustain a full-length show.

Nevertheless, *I Am What I Wear* is worth seeing. The company has a tremendous amount of talent and charm.

As you might gather from the title of this "gala fashion extravaganza," wardrobe is the central motif. And what wardrobe! The clothing featured is modeled prior to each of the skits while our hostess quips, "We are here to celebrate the surface," "Can clothes make the man a woman?" "Are you rich? Are you smart? Are you good in bed? How do you know? — look in your wardrobe."

In the program notes I came across the quote by Brecht, "Art is not a mirror reflecting reality, but a hammer with which to shape it." Was this meant to be tongue-in-cheek or did it reflect the UFC approach to theater? Surely something by Wilde would have been more fitting. The show's basic premise is if you put men in drag up on the stage, in distinctive outfits, strapless evening gowns or leopard skin coats especially; right there you've got humor. Add references to Stonewall, AIDS, Central America and apartheid and voila — you have camp with a message.

The problem is that when you throw in political messages like so many sprinkles on an ice cream cone, you end up with an uneven mix of art (perhaps entertainment is a better word) and politics. This combination was particularly unfortunate in the skit,

"People's Distress Airline." Abe Rybeck plays a Salvadoran queen who, still wearing her Carmen Miranda hat, ends up in the air force and on a bomber with a flight attendant. Apart from the various elements that didn't make sense, the cartoonish presentation of a gay Central American trivialized the violence and homophobia.

Some of UFC's skits that work the best were: "Uprising of the Queens" (about gay bars and police, with a song sung to the tune of "Love Potion #9"), "Big Demonstration," (although it needs trimming badly), "Suck My Blood" (about a homophobic vampire) and "The Way" (about happy, religious sodomites). In these skits the troupe reflects and embraces gay experience.

United Fruit Co. may not always succeed, but they throw themselves into the effort with such undaunted energy that they have a good time trying. □

Warsaw

Continued from page 4

tal acceptance of lesbian and gay rights issues and instead may serve to perpetuate perceptions of homosexuality as a social ill.

Reactions among lesbian/gay organizations

Participants discussed ways in which the "more advanced" Eastern European groups could be of assistance to those newly emerging. Among the ideas generated were models for organizational structure and a plan for international distribution of a film on homosexuality which has just been produced in the GDR in consultation with lesbians and gay men.

Representatives also reviewed their relations to date with the International Lesbian and Gay Association (ILGA) and its associate, the Eastern European Information Pool, operated by Homosexuelle Initiative in Vienna. The latter has been indispensable to the development of Eastern European cooperation. Furthermore, ILGA encourages more advanced lesbian/gay groups with greater resources to "twin" with emerging groups such as those in Eastern Europe. A major benefit of such twinning, for example, makes it possible for a Swiss or North American group to underwrite an Eastern European representative to attend ILGA's annual conference to be held in June of this year in Oslo, Norway. (An Eastern European group has yet to be represented at an ILGA annual conference.)

But participants warned that their governments and press are sensitive to their cooperation with Western organizations. It was stated, for example, that the issue has been mentioned in the Polish press. Thus, the help they receive from a twin (or from joining ILGA) could backfire and negatively affect their application for government recognition.

But representatives at the conference said they intend to continue their unofficial partnerships with Western lesbian/gay organizations, and ILGA continues to seek contact with potential Western twin groups.

Organizations wishing to inquire further should contact M. Jean-Claude Letist, Co-Secretary General, ILGA, Roonstr. 82, 5000 Koln, West Germany.

□ filed from Budapest

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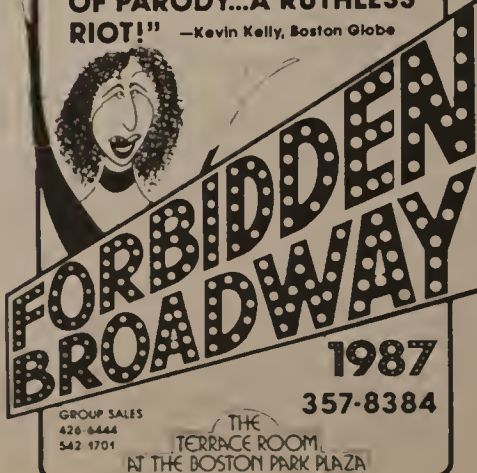
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Reprinted from Real Paper, "Best of Boston," Fall 1980.

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This is Not an AIDS Advert

Black film

Continued from page 9

and Isaac Julien, concerns itself with not only memory, but passion. Says Sankofa member Martina Attile in a *Black Film Review* interview from which the New York tour takes its title:

As we began to think about images and about our politics, we realized that the history of independent film and Black images was pretty dry politically speaking. And political films were also really dry stylistically, mostly straight documentary....In terms of political film also, there wasn't much room for pleasure.

Passion is one of the two works in the New York screenings which directly engage lesbian and gay issues. From the perspective of the two central women in the film, it challenges notions of Black history as men's remembering and Black politics as straight men's struggle. The film weaves three dramas together: it opens and ends with an unresolved allegorical confrontation between a narrator — an arrogant, angry young woman — and a sexist man, on a barren landscape. She speaks of a Black empowerment struggle which has given women responsibility largely for making the patties, the leafletting and the sleeping arrangements. The film's central, realist narrative is about a young woman, Maggie, who is also a filmmaker. Through glimpses of the everyday life of her Afro-Caribbean family in Thatcherite Britain, her friendships with women and men, and her relationships with classmates, the film illuminates the conflicts between politics, pleasure and prejudice. The third narrative is an irritating montage of demonstration scenes which Maggie produces for a class.

Though *Passion* resists definition as a gay film, it offers a number of refreshing Black gay images, such as the awkward romantic intimacy between two young Black men after a swim; the same men kissing in the misty street after a date. Another is achieved through alternate shots of Maggie and a friend dancing together as they help each other prepare for a night out on the town; while in another room her unemployed immigrant father and his brother(?) dance together to a calypso. None of these characters is gay.

The film never removes itself from the reality of Black life in contemporary Britain, and poses questions about what constitutes an authentic Black agenda inclusive of the complexities and differences within the Black community.

Handsworth Songs, the other feature-length film, directed by John Akomfrah, takes its name from the 1985 riots set off by police involvement in the deaths of Cynthia Jarrett and Cheryl Groce. (Mrs. Jarrett died of a heart attack after police who entered her home to question her failed to respond to her complaints of not feeling well. Mrs. Groce was shot by police who entered her home searching for someone else.) Hounded by a roving reporter looking for a story which could "explain" the riots to the British public, a Black woman answers: "There are no stories in the riots, only the ghosts of stories." The documentary engages the inability of the mainstream media to report on the riots, while simultaneously exploring the history of Caribbean migration to Britain through a tumble of archival footage, personal memoirs and voice-overs which, along with contemporary scenes, expose the ironies of the colonial dream in the face of conser-

vative political reaction.

Black Audio's first work, *Expeditions*, a two-part tape and slide performance, is an earlier "investigation into the fiction of English National Character as it is specifically produced through the excess of Colonial Fantasy" which "reassembles high colonial portraiture, ethnographic photography and contemporary reportage with multiple soundtracks." The earliest work in the tour, it premieres in New York alongside Sankofa's *Dreaming Rivers*, the most recent. In the soundtrack of this impressionistic deathbed reflection on a St. Lucian migrant woman's life, one of her life's wisdom's echoes: "Sometimes your dreams depend on what's available." Much of its sound track in a French-based patois, which is the vernacular in the officially-English-speaking islands of the Lesser Antilles, the film raises questions about the notion of a common language, a concern absent from most "Anglophone" Caribbean cinema.

The remaining two works are *Territories* and *This Is Not an AIDS Advertisement*, both by Isaac Julien. Julien is currently working on a feature, *Looking for Langston*, which uses Hughes as a context for Black gay representations. Both of Julien's films in the Newsreel tour have gay content. *Territories*, in two parts, is an experimental documentary, which was Sankofa's first product as a collective. It examines the use of Carnival as a stereotype in the British media, in which, according to Sankofa's critique, Black subjects and experiences are cast into the realm of either The Exotic, The Victim, or The Threat. *Territories'* second half is described in Coco Fusco's essay as "a surreal collage of Gay couples dancing over riots, bobbies and burning flags."

This is Not an AIDS Advertisement, also in two parts, is a ten-minute videotape collage of male images and monuments. The soundtrack subverts the sex-negative message of most AIDS risk-reduction public messages with its echo of "This is not an AIDS advertisement: Feel no guilt in your desire." The representation of gay desire *This Is Not an AIDS Advertisement* offers is particularly poignant in light of the imminent enactment of the British legislation, Clause 28, which prohibits the public funding of material promoting homosexuality.

Speaking of her goals in producing "Young, British and Black," Ada Griffin talks of offering its audiences "difference." "To engage people, pique their curiosity, inject something new into the Black American community," she goes on. In addition to exposing the filmmakers' work in the area of creating uniquely British images and exploring the particularities of their British condition, the tour offers its audience the opportunity to see the "common cultural and political realities and priorities" we share with Blacks in Britain. In "making Black images available in spaces where they are traditionally not seen," it aims to provide its inner-city audiences with the chance to "engage in concepts" on social and political issues young Black people in Britain are dealing with — colonization, immigration, housing, police brutality, women's issues, lesbian and gay issues, racism...and survival.

Film Schedule

Harlem: Aaron Davis Hall at City College, W. 133rd St. and Convent Ave. \$4

May 19 6pm. Opening reception

7:30pm Black Audio program

May 20 7:30pm Sankofa program

Tribeca: The Collective for Living Cinema, 41 White St. \$5

May 21 4-6pm. Free roundtable discussion with filmmakers John Akomfrah, Martina Attile, Isaac Julien, and Trevor Mathison; plus Camille Billops, Dave Frechette and James Snead
plus *This Is Not an AIDS Advertisement*

8pm. Sankofa program

May 22 8pm. Black Audio program

Jamaica, Queens: Black Spectrum Theatre, 119-07 Merrick Boulevard/Roy Wilkins Park \$3

May 26 7:30pm. Black Audio Program

May 27 7:30pm. Sankofa program

Downtown Brooklyn: Long Island Univ. Library Learning center, Flatbush Ave between DeKalb and Willoughby Aves. \$3

May 28 7:30pm. Black Audio program

May 29 7:30pm. Sankofa program □

Discourse

Continued from back page

Party became the "walking contradiction party because it was obliged to make accommodations for women. Its survival was contingent upon embracing the [diversity] of workers — including their gender and sexuality," said Campbell. Successful organizing by traditional unionists, feminists and lesbians and gay men created an effective coalition, setting the stage for Labor's victory in 1982.

The victory was short-lived, however. Conservative politicians, led by right-wing Prime Minister Margaret Thatcher, mounted a counter-attack which included Parliament's legislative abolition of the GLC in 1986. Campbell explained that while the Labor Party was making impressive gains in London, "Thatcherism" was gaining popularity among British voters by uniting a free-market economic philosophy with a new emphasis on "sexual morality." Premarital sex, pro-gay sex education, pornography and abortion were attacked by the Thatcher-led Tory Party. Legislative assaults by the Tories on lesbian/gay and abortion rights had consistently failed throughout the '70s, so the right wing changed its strategy and focused attack on the institutions of the GLC and the Authorities which had brought about more recent gains. With these organizations' demise everything the Left achieved in London was "abolished overnight," according to Campbell.

The issue of "positive images" of homosexuality in the public schools, endorsed by the GLC, was the lightning rod for the "backlash" against the lesbian and gay political agenda. The right wing exploited the fears of parents, claiming that their children were being indoctrinated by homosexuals, said Campbell. The gay-positive book about a girl who lives with two gay men, *Jennie Lives with Eric and Andrew*, caused public uproar and was banned by several parent-teacher associations. Campbell said these actions came about in part because the lesbian and gay community had failed to educate parents about the ramifications of a public policy advocating "positive images" of homosexuality. She said many parents were understandably upset with pro-gay sex education because they were not consulted beforehand on the issue. "It was a failure to discourse with those who use the schools. By the time parents got into the dialogue and understood the issue it was too late," said Campbell.

In the most controversial aspect of her talk, which was sponsored by *Radical America* and MASS ACT OUT, Campbell theorized that the lesbian and gay community has often failed to articulate its needs clearly, leaving it vulnerable to attack. In other words, the country was not prepared to accept lesbian and gay liberation, at least as it applied to "positive images" in public education.

Campbell said sympathetic politicians had worked to pass pro-gay legislation but

Continued on page 16

Discourse

Continued from page 15

lacked a sophisticated analysis of sexual politics. Consequently, when the homophobic legislative attacks were mounted, pro-gay public officials were unable to effectively defend the interests of the lesbian and gay community. Lesbians, gay men and other minorities can no longer depend upon liberal legislators "rubber stamping" their issues, said Campbell.

Fortunately, according to Campbell, the "Thatcherites" also made critical errors. Clause 28 is so vague and sweeping that it has created a public uproar of its own. Its language may be interpreted to ban funding for almost every cultural institution in Britain. Campbell said the legislation would virtually wipe out the British theater and could mean banning Black gay writer James Baldwin, among others, from public libraries. As a result, unionists, publishers, museum directors, actors and entertainers recently joined with the lesbian and gay community to stage some of the largest demonstrations in British history.

Even in the midst of a tragic moment for the community, new opportunities for coalition-building present themselves, said Campbell. She called upon the community to "rethink its strategies and invite people to call up the best in themselves. We must strive to be broad-minded and democratic," said Campbell. □

Fighting AIDS

Continued from page 4

prescription. According to Ferd Egan of C-FAR, since gaining exclusive rights to pentamidine in 1984, Lyphomed has raised the price of a 300 milligram dose from \$24.95 to \$99.45. He estimated that a person with an acute bout of PCP would need a 300 milligram dose every day.

C-FAR and other AIDS activists nationwide accuse Lyphomed of price gouging and exploiting the AIDS crisis. The company currently seeks to market aerosolized pentamidine as well. To express outrage, about 75 protesters rallied on the lawn of Lyphomed on May 7 to demand free aerosolized pentamidine for those who need it. They also demanded access to Lyphomed's book-keeping to determine if the company had been profiteering. Fifty cops surrounded the protesters as they placed large red and purple hearts on the lawn bearing the names of people who have died of AIDS. Ten were arrested when they refused to leave the property. Shortly thereafter, they were released on their own recognizance.

"Lyphomed told us they were good friends with people with AIDS," Egan said, "yet they refused to meet with us when we wanted to bring along the gay and lesbian press. They even took down their signs outside the building the week before the protest. They've been resisting us all along."

But Egan said that for Chicago, a city without history of a large women's or gay movement, the week of protests has been encouraging. He added that the input of an Hispanic AIDS group and a Black AIDS group have strengthened AIDS activism in Chicago. "The AIDS epidemic is an entirely different cultural phenomenon in Black and Latino communities," Egan said. "Together we're building a movement against AIDS and a movement for gay and lesbian liberation."

In Los Angeles, a civil disobedience that took place early during Spring AIDS Actions '88 led to three arrests. On April 30, about 60 activists from ACT UP/Los Angeles held a vigil at County General Hospital to demand that the facility install an AIDS ward. After setting out sleeping bags and preparing to spend the night, three men were arrested for refusing to leave.

One of the Los Angeles CD participants, John Fall, stated, "What has the County been doing about AIDS for the last nine years? Nothing. They would rather arrest us than give us quality health care."

A number of PWAs and health care officials spoke up in support of the need for a specialized AIDS unit. Kostopoulos, another of the arrested men, added that until recently, anti-gay "change" ministries that try to convert gay people into heterosexuals had free access to PWAs in the hospital. "[There is] a gross insensitivity to PWAs on County's part," Kostopoulos said. "ACT UP/L.A. will keep up the pressure until we obtain an AIDS unit and

eliminate homophobia at the hospital."

Ten other activists were arrested on May 7 at the White House in Washington, D.C., after a group organized by OUT (Oppression Under Target) marched from the Capitol to the White House.

Meanwhile, the largest lesbian/gay CD in California's history capped off the AIDS protests in Sacramento. On Monday, May 9, 41 people were arrested when they sat in at the offices of California Gov. George Deukmejian. All were released that day and face June trial dates. A coordinated effort among AIDS activists in San Francisco, Los Angeles and San Diego brought a noisy crowd of several hundred supporters to sing, chant and display banners and pink triangles while voicing demands for an overhaul of the Deukmejian administration's response to AIDS.

Specifically, protesters called for: the passage of the lesbian and gay anti-discrimination bill, AB 4302 (formerly AB1); a standardized level of quality health care for all people with AIDS, ARC and HIV positivity; a state-funded, sex-positive AIDS education and prevention program; an end to violence against women (including an end to unequal pay for equivalent work); and state recognition of "the sanctity of our unique gay and lesbian family structure."

According to CD participant Michael Ryan, the Sacramento action, which received national press coverage, was an enormously inspiring event that included displays of anger and humor. He said protesters felt empowered and proud. "See what a few people in a cafe can do?" Ryan exclaimed, referring to the initial planning meeting for the Deukmejian CD. Ryan added that organizers of the CDAN-sponsored action sought to make the protest inclusive of all people fighting AIDS and working for gay and lesbian liberation.

ACT NOW's Beswick cited the need for inclusivity as a key priority of the AIDS movement at this time. He said, "The greatest thing about the Spring AIDS Actions was that people really worked hard to do outreach to people of color and women. It's the first time we've seen such a concerted effort on this with AIDS issues. ACT NOW is very focused on that."

Beswick said that ACT NOW is planning a conference to examine issues of equal representation and strategies for organizing. Tentative plans for the near future include synchronized actions around the country at federal government buildings on a day following lesbian/gay pride parades in late June, protests at the presidential conventions and an October action at the Federal Drug Administration offices.

To contact ACT NOW, or get referrals to AIDS activist groups in your area, call the San Francisco ACT NOW office at (415) 647-7972. □

Oops!



Donna Chabot

Our apologies go to Donna Chabot, whose photograph (above) was printed on the cover of GCN Vol. 15, No. 40 without credit.

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RELIGIOUS ORGANIZATIONS

Metropolitan Community
Church of Boston
131 Cambridge St., near Gov't
Ctr.
Sunday Worship 7pm
Open to all
A church of the Lesbian and
Gay Community
523-7664

Unitarian Universalist
Congregation at the 1st Church
of Roxbury — Sun. 11am
Service — 445-1277
at Center, Roxbury & Dudley
Sts., Rox. Crossing T Stop

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CLASSIFIEDS

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Ads will not be automatically renewed. You must call in every additional week you want the ad to run. Phone calls will be accepted all day Mondays and Tuesdays until noon. 426-4469.

ROOMMATE WANTED

ARTIST WITH CATS

GF and 2 cats seek roommate for large bdrm in 2bdrm apt. New renov hwd floors, w/d, d/w, smkr okay. Avail. June 1st \$400 incl heat. Linden nr Hvd and Comm. Call Deborah 787-0669. (43)

Sunny Somerville Home. Two LF's seek two more for June 1st. Garden, spcaious rooms, porches. Semi-coop, semi-veg. Cigarette and furry pet free. Near Davis Square. \$325 + . Call 776-0303. (43)

3 cooperative lesbians seek subletter 6/1 to 10/1 (w/option). Medford \$280 + /mo. No pets, smoking, alcohol. Convenient to Davis and Harvard Squares. 391-7474. (43)

LF 32 sks LF 28+ to share beaut. Roslin. home bordering arboretum. Must be good humored, respons., down-to-earth. Short term ok. 325-5951. Leave message. (43)

LF and cat seeks LF to share 2 bedroom JP apartment. \$300 includes heat and washer. Near T and arboretum. No smoking, no drugs, no dogs. Friendly cat welcome. Available June 1 or sooner. Call Kathy at 522-2236. (42)

June Sublet. Share Somerville apt. with 2 LF's. Available May 25 to July 1 (maybe mid-July). Good location. Call Christine 625-7935. (42)

Friendly responsible LF seeks same 30+ for large dyke-owned Somerville apt. Avail. immed. Pets, cigaretted (I don't smoke) weird food cravings, all negotiable \$350/mo plus utils. Avail. immed. 625-6364. Leave message. (43)

Small room in warm clean apartment for gay man interested in natural foods, cooking with other gay men. Monthly rent is \$135 + ! Call Ed 522-2184 (J.P.) (43)

LF looking for 2 LF's 25+ for 3 bdrm apt in Arlington on Cambridge line near T. Available June 1. Rent 300 + call 646-9746. (42)

Three GWM seek fourth to share spacious nine room apartment. Very close to downtown and laundry. Located at Maverick Station. \$250 including heat. Call 567-1644. (42)

HOUSEMATE WANTED JUNE 1

If you want to live with two creative and somewhat eccentric 31-yr-old lesbians in a well-kept and homey place, you could — for a mere \$325/month including utilities. We, two pooches and two cats live in a smoke and drug free environment. Our Cambridgeport dwelling includes 3 bedrooms, yard, deck, fireplace, washing machine. We are looking for an independent, personable, neat lesbian, 30+, to live with us in a peaceful, pleasant, caring, fun atmosphere. Call Ryan or Laurie at 864-7572. Leave message. (42)

LF 29 seeks responsible LF 25+ to share very spacious, nice 2 floor apartment in Somerville, avail. 6/1. No smoking. \$300/mo plus utilities. Call Lisa 628-2279. (43)

J.P. APARTMENT

LF 31 and cat seek LF 27+ for spacious J.P. apt. in gay-owned house. Porches, yard, near both T's. No smoking, min. alcohol/drugs. \$375+, avail. 6/1. Call Judy 524-7917 (42)

2LF seek 1LF to share large, quiet friendly home on Belmont-Cambridge line. Non-smoking vegetarian housemate preferred. 295+ call Debra, Bonnie 484-1553. (42)

JUMBO SHRIMP?

Young prof. LF seeks aware, well-humored qucer to join up for 2BR 6/1 or later. Cambridge-Arlington. Prefer no furies. Irreverence encouraged. Susana, 623-8386. (43)

WATERTOWN

LF seeks LF 30+ to share lge 2Bdrm apt nr Harv. Sq. busline. Nonsmkr, pkg., laundry. \$375+ util avail. 5/15 h:923-0476 (lv. msg) w:264-3290. (42)

Share large waterfront house in Quincy, w/d, parking, large yard, near T, many amenities, \$450.00. Phone 479-9361. (42)

JP SUMMER SUBLET/FALL OPTION

Three L.f.s seeking L.F. 25+ to share beautiful J.P. apt. progressive politics, food, w/d. Summer/possible fall option. (6/1-8/31 negotiable). Near Pond, arboretum, T. No smoking. \$192.50+ call Beth 326-0400 days/524-6209 nights. (42)

HOUSING WANTED

HELP!

Middle-aged lesbian couple and 2 cats seek 2BR apt. in quiet/safe neighborhood in Brookline, Watertown, Belmont, Arlington, or Cambridge near MBTA. Prefer upper floor of duplex or 3 fam. Dream list: frpl, w/d hookup, screened porch. 7/1. \$800 max. Lynn, 266-2257 days, 536-1024 eve. (43)

APARTMENTS

JAMAICA PLAIN

New two bedroom sunny modern in historic Jefferson School 240 Heath St. Secure parking walk to Pond. Brookline Village \$850.00 plus utilities. Couples welcome. 561-0834. (42)

DORCHESTER

Ashmont Hill. 6 sunny rooms on 1st floor of owner-occupied 2 family. New deck and yard. Walk to T. \$750 plus. 825-8326. Available 6/1. (42)

FOR RENT CAMBRIDGE

Six room sunny apartment with fireplace, porch, hardwood floors in lesbian-owned house. \$1000/month. Available 6/15. 868-1553. (43)

APARTMENT FOR RENT — NAHANT

Smack on ocean with panoramic views of Boston skyline. Spacious 2 bedroom apartment in 3 fam. house. Dishwasher, kitchen, large bathroom, hardwood floors. Porches, yard, parking all included. Excellent condition. Available 6/1 \$860 plus heat. 338-6969 weekdays. (43)

2 choice apts, Jones Hill Dorchester, June & July. Glorious all new 1 bdrm, oak floors, 2 bays, wood, \$585 + (new) heat. Effic has sundeck, skylights, \$485 incl all. Air, trees, view, peace and parking. Lesbian owned, 436-2583. (44)

VACATIONS

BLUEBERRY COVE

Alternative coastal vacation cabins, camping, boats, veggy/fish workshops. For brochure write Blueberry Cove, HCR35 Box 520, Tenants Harbour ME 04860. (207) 372-6353. (1)

GREENHOPE FARM

Vermont's only Lesbian owned & operated guest house/farm. Special Spring offer, 3 nights for price of 2. Horseback riding, baby goats, gorgeous views, privacy. Call (802) 533-7772. (43)

LADY JANE'S INN

Large, lovely rooms, private baths, Continental breakfast, separate outside entrances, free parking, common room with TV/VCR. Open year 'round. Steps from Bay Beach. Women owned and operated. Lady Jane's Inn, 7 Central St. Provincetown, MA 02657. (617) 487-3387. (42)

Provincetown's Watership Inn: Charming guest house near beach and center of gay resort. Free continental breakfast and parking. Brochure Box 918 Provincetown, MA, 02657. (617) 487-0094. (46)

DISCOVER NEW ENGLAND'S GAY INN

Spend long, lazy days by the pool and cool nights by a crackling fire or in our hot tub. Our 100 acre mountain setting offers peace, privacy, beautiful views, spectacular sunsets and lovely paths for walking hand-in-hand. Great hiking, reduced rate golf, tennis, antiquing and summer theater nearby. *The Highlands Inn*, PO Box 118G, Bethlehem, NH 03574. (603) 869-3978. Grace and Judi, Inkeepers. (16.7)

ORGANIZATIONS

BLACK AND WHITE MEN TOGETHER

Multiracial group for all people. Call (415) 431-1976 or write BWMT, suite 140, 580 Castro St. SF, CA, 94114. (16.1)

JEWISH LESBIAN DAUGHTERS OF HOLOCAUST SURVIVORS

We meet for support & networking and welcome contact from other *Jewish Lesbian Daughters of Holocaust Survivors*. The next meeting is scheduled for April 22nd-24th, in upstate New Hampshire, and semi-annually thereafter. A *partners group* has also been formed for lesbian women who are in relationship with JLDHS. Membership is not dependent on both partners. For information, write Box 6194, Boston, MA 02114 or call (617) 321-4254. (15.49)

OLDER LESBIAN ENERGY

Social and support group for women over 40. P.O. Box 1214, East Arlington, MA 02174. (15.48)

DAUGHTERS OF BILITIS

Support organization for lesbians, 1151 Mass Ave, Camb. OCBC. Raps every Tues, Thurs at 8pm. Special raps for 35+, parents, ynger women, baby boomers, singles, coming out, issues forum. All 8pm. Monthly events, outing club, library. Info: 661-3633. All women invited

PUBLICATIONS

BLACK/OUT

The new quarterly magazine from the National coalition of Black Lesbians and Gays, features news, views, reviews, poetry, short fiction and announcements of interest to the national Black Lesbian and Gay community. Sample copy, \$4, 1 yr. subscription, (4 issues) \$10. To: Black/Out, NCBLG, P.O. Box 2490, Washington, DC 20013. (ex)

LESBIAN CONTRADICTION

A Journal of Irreverent Feminism. Quarterly of commentary, analysis, reviews, cartoons & humor by and for women who agree to disagree—who are still political, but not necessarily correct. Sample \$1; sub \$5; more if/less if. LesCon, 584 Castro, #263G, SF, CA 94114. (16.-)

GUARDIAN: Independent radical newsweekly. Covers Gay, women and minority struggles and international progressive movements. Special offer—4 issues FREE. Write Guardian, Dept GCN, 33W 17th St. NY, NY 10011. (ex)

off our backs

Celebrating 15 years of radical feminist journalism. We bring feminist national/international news analysis and reviews each month. \$11 year, 11 issues. (\$15 for contributing subs) \$20 institutional fee. Sample-\$3 for 3 issues! Write 'off our backs' Dept GCN, 1841 Columbia Rd. NW, Room 212 Washington, DC 20009. (ex)

OUTRAGEOUS WOMEN

National journal of woman-to-woman S/M. Diverse feminist quarterly of S/M fact, fiction and photos. \$11/yr. Single issues \$3. Must state you are over 18. SASE for info. PO Box 23, Somerville MA 02143. (ex)

WOMAN OF POWER: "A Magazine of Feminism, Spirituality, and Politics," an inspiring international quarterly publication. Subscriptions \$22 for 4 issues; singles issues \$6 plus \$1 postage. P.O. Box 827, Cambridge, MA 02238, telephone (617) 625-7885. (ex)

ON OUR BACKS, the sexual entertainment magazine for lesbians, is 48 pages of erotic fiction, features, plus timely sexual advice and news columns. We are quarterly, national, unique and provocative. \$15/yr sub or \$5 current issue to: On Our Backs, PO Box 421916, San Francisco, CA 94142. (ex)

PUBLICATIONS

Community Jobs

The only nationwide listing of socially conscious job opportunities — organizing, women's issues, health care, peace/justice, more. \$12/year. C.J., Box G, 1516 P Street, Washington, DC 20005. (Ex)

BAD ATTITUDE

A lesbian sex magazine. Irreverent and Hot! \$10 for one year's subscription (3 issues). B.A. Inc., P.O. Box 110, Cambridge, MA 02139. (16.33)

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Prisoners Seeking Friends

TO ALL THOSE, IN & OUT OF PRISON,
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Alexander Berkman, *Prison Memoirs of an Anarchist*.



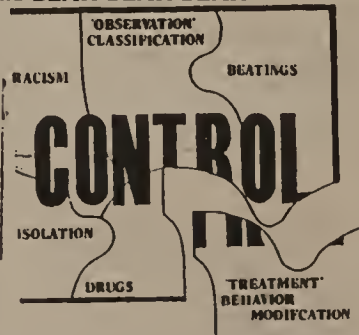
Prisoner LEGAL AID!!

A GREAT new book is now available to prisoners on prisoners rights! There are chapters on: legal research, outline of the legal system, overview of prisoners' rights, how to litigate in federal court, parole, federal post-conviction remedies, detainers, civil rights forms, law library requirements, habeas corpus and protecting yourself from prison officials. It is aimed specifically at FEDERAL litigation, but most state litigation follows similar patterns. Send \$16 (special price to prisoners) to OCEANA PRESS, 75 Main St., Dobbs Ferry, NY 10522.

Gay Prisoners & Protective Custody
Write GCN Prisoner Project, 62 Berkeley, Boston MA 02116, for a copy of the legal issues & cases on getting into PC (if you want), and on getting out of PC (or Ad Seg or whatever they're calling it where you are).

Here are some lessons from the training of screws:

HOW TO BREAK UP PRISONER UNITY —
*(1)Physically remove leaders (who oppose the administration) to isolated areas
*(2)USE cooperative prisoners to spread rumors & to get 'information' on others
*(3)Stop groups from forming that do not favor the administration
*(4)Convince prisoners that they cannot TRUST anyone, especially other prisoners
*(5)Stop emotional/friendships from forming; allow only "USEFUL" relationships to happen
*(6)Give little 'prizes' (good time, early parole, better cell, etc.) to prisoners who follow orders and who feel 'guilty' about who they are ... and BLAH BLAH BLAH



Outlook On Justice, a prisoner support newsletter, produced by the American Friends Service Committee, is available to prisoners FREE (\$5 to outsiders); Write to: AFSC, Outlook on Justice, 2161 Mass Ave, Cambridge MA 02140.

IF YOU WANT PEACE, WORK FOR JUSTICE

24 yr old male, studying the physical sciences (to the extent confinement allows), calculus, psych, and Spanish. Trying to understand myself and those around me better and hopefully set a foundation for a less self-destructive future. Looking for a penpal for an open and honest friendship. Chris SERRONE, CN-861, 65726, Trenton NJ 08625.

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I'm 32 and a Taurus. I love music, poetry, reading and writing. I'm totally interested in corresponding with someone. Thanks a lot! Laverne JACKSON, B160130 (202), PO Box 8540, Pembroke Pines FL 33024.

I will be returning to the Springfield, MO area in the near future and will need some help in advance with locating a job and housing. Fat and forty-six. Marta HELM, 04086-045, FCI-Numen, 3301 Leestown Rd, Lexington KY 40511.

Seeking a friend to correspond with. My interests are numerous, my love of live is overwhelming. We all need a healing hand at times. In sisterhood, Gwen PIERCE, 150542 (366), PO Box 8540, Pembroke Pines FL 33024.



I'm a bi-male looking for a penpal interested in romance or a deep relationship. I'm open minded. Race, creed or age don't matter. Michael DOWNS, 068308, 3876 Evans Rd Box 50 (P-5), Polk City FL 33868.

Southern California boy qouls like to correspond with all TVs or submissive femmes that know how to treat a well hung sex freak! Paul MORTIMER, 48995, 2605 State St, Salem OR 97310.

I need someone to write to help me keep my sanity! I enjoy sports and reading and boys and would like to meet someone with some female traits. Maybe a little romance will develop. Your photo will get mine. Please send no stamps or money. I can write to prisoners. Rashad JAMAAL, Apt.3-N-5, Fore, Box 215, Maury NC 28554.

Sexy male, body by Rolls Royce, mind by IBM, searching for that special someone. Charles FOSTER, 89505-098, CO-I, Box 1500, El Reno OK 73036.

There are not many (open) gays in this repressive environment and it would bring me pleasure to be able to communicate with my brothers and sisters on the outside. I enjoy reading, writing, playing racket ball and weightlifting. I'm from Kansas City, MO and San Francisco. Eduardo MARTINEZ, D-67388 (2-79), Box 608, Tehachapi CA 93561.

Pre-OP TRANSSEXUAL soon to be transferred to S. Carolina prison. Need contact with knowledgeable person to fill me in on how their system works. Kristy CRUNK, Rt 1 Box 36, Jackson NC 27845.

I'm from Little Rock and I have a very very sexy ASS and like to please my guy. I'm also one of them girls that don't receive anything from the outside like letters. Please write. Robin PHILLIPS, 343236, Rt 1 Box 16, Lovelady TX 75851.

GM 30, look younger, looking for penpals or? I'm not looking for handouts, only friends. I'm a sincere fun loving individual. James REID, 25731, Box 7000, Carson City NV 89702.

When I arrived here I was put in a dormitory of 120 men and 8 days later raped and beaten by 6 of them. I don't understand why it happened. I am openly gay and would have welcomed a one-on-one relationship with someone. They didn't have to do what they did. Now I'm in isolation, and confused, and hoping somebody would like to write and talk. William COPELAND, 87912, Camp J. Shark-3-R-2, Angola LA 70712.

LETTERS OF SUPPORT NEEDED!!

The case of Tumbi v. Seiter will be tried in June (No. C-1-85-1432). The action is a 42 USC 1983. It's for PC [isolation] inmates being denied outside recreation and TVs. Most of us are GAY and were forced to PC ['Protective' Custody] because of rapes etc. We need letters of support to Judge Herman Weber, Suite 808, US Courthouse, Cincinnati OH 45202 and to Mr. Gerhardstein, 1407 Enquirer Bldg, 617 Vine, Cincinnati OH 45202, arguing for our equal rights to TV and rec to keep from going crazy in this place that we're forced to be in because of homophobic attitudes out there. THANKS!

Looking for a gay penpal to get to know one another. I hope I can hear from yall. It is very lonely when you don't have people to write or get letters from. Darren HAVENS, 421024, Rt 1 Box 150, Tennessee Colony TX 75861.



Calendar

14 SATURDAY
21 SATURDAY

21 Saturday □ Ronnie Gilbert and Odetta celebrate 40 years in show biz. Sanders Theater, Cambridge. 8pm. Info: 661-1252, TDD: 492-0935



Ellen Friedman

14 Saturday

Boston □ Disabled People's Liberation Front sponsors conference "**Disability Movement: Fact or Fantasy.**" ASL-interpreted, wheelchair access. UMass/Boston Downtown Campus, 100 Arlington St., 1st fl. lounge. 9:30am-3:30pm. Free. Info: Linda, 787-0644.

Boston □ **Living With AIDS Theatre Project** presents a workshop to collect the experiences and stories of those connected in any way with the AIDS crisis every Saturday. The goal is to create a theater music piece based on the workshop material. No performance experience necessary. Club Cabaret, 209 Columbus Ave. 10:30am.

Boston □ **Moving Violations Motorcycle Club of Boston** third annual Benefit Run. This year's receipts will be donated to the Massachusetts Coalition of Battered Women's Service Group. Info: Jennifer, 354-0428.

Jamaica Plain □ **United Fruit Company** presents "I Am What I Wear." Fridays, Saturdays, and Sundays through 5/22. Eliot Hall, 6 Eliot St. 8pm. \$5, \$8, \$10, \$20. Info: 547-7728.

Boston □ Body Electric presents "**Healing with Group Sensual Massage**" for gay and bisexual men, led by Mykolas Hazen. 7:30pm. \$12. Info: 522-9164.

Boston □ **Disappearing Act** performs 7:30pm Thurs. through Sat.; 1pm & 7:30pm on Sundays through 5/29. Club Cafe, 209 Columbus Ave. \$14-\$27.50. Info: 536-0966.

Boston □ **Sara Laughs** performs at Somewhere Else, 295 Franklin St. 9pm. Info: 423-7730.

Boston □ **Book-signing with Estelle Freedman**, co-author with John D'Emilio of "Intimate Matters: A History of Sexuality in America." Glad Day Bookshop, 673 Boylston St. 3-5pm. Info: 267-3010.

15 Sunday

Boston □ **Metropolitan Community Church** celebrates its 16th anniversary with an Anniversary Worship Service. Special guest **Rev. Troy Perry**, founder and moderator of the Universal Fellowship of MCC. ASL interpreted. 131 Cambridge St. 7pm. Info: 532-7664.

Dorchester □ **Dorchester GALA Women's BBQ** at Donna and Deb's. Info: 282-2962.

Watertown □ **Gays and Lesbians of Watertown — GLOW monthly meeting.** Newcomers invited. 7pm. Info: 926-5371.

Boston □ Metro Healing presents **ongoing healing group** for PWAs and all those wishing to be of support. Meets every Sunday. Metropolitan Health Club aerobics room, 209 Columbus Ave. 7:30-9:30pm. Info: Brian 267-1154, Joseph 357-6926.

Jamaica Plain □ **Lesbian and Gay Neighbors of Jamaica Plain** monthly potluck get-together. Special guest speakers Jim Williams, Ex. Dir. of Boston Human Rights Commission, and Ann Sanders, Mayor's Liaison to the Gay and Lesbian Community. Bring a dish to share and a non-alcoholic beverage. All welcome. First Church Hall, corner Eliot & Centre Sts. 4-7pm. Info: 522-6253 or 522-3894.

Brookline □ **Am Tikva** discusses "Interfaith Couples." Please bring something sweet to share. Workmen's Circle, 1762 Beacon St. 11:15am. Info: 782-8894.

Brookline □ **Brookline/Brighton/Allston Lesbian Potluck Picnic.** Amory Park. 3pm. Info: 566-0183.

Cambridge □ **Reading by Harriet Alpert** and contributors to celebrate their new book on **lesbian parenting**, "We Are Everywhere." ASL interpreted. New Words Bookstore. 3-5pm. Free. Info: 876-5310.

16 Monday

Cambridge □ **Lesbian Rap** topic: "Lesbian Fashion." The Women's Center, 46 Pleasant St. 8-10pm. Free. Info: 354-8807 (TTY/voice).

17 Tuesday

Boston □ **Mass. Lesbian and Gay Bar Association** quarterly meeting. Features a panel discussion entitled "Designing Your Financial Future." Cabot Auditorium, 3 Joy St. Social hour 5:30-6:30pm, meeting begins at 6:30pm. Info: 266-0760.

Boston □ Dr. George A. Lamb, Deputy Commissioner, Boston Health and Hospitals, speaks on "**The Case for Needle Exchange.**" Theodore Parker Ferris Library, Trinity Church Parish House, Copley Sq. 6pm. Info: 628-7665.

Cambridge □ **Incest Resources** presents discussion group for **Deaf women with incest histories.** Meets third Thursday of every month. Open only to Deaf women with incest histories. The Women's Center, 46 Pleasant St. 7:30-9:30pm. Free. Info: 354-8807 (Voice/TDD).

18 Wednesday

Boston □ "**Anita: Dances of Vice,**" a film by Rosa Von Praunheim. Nightly through 5/24. ICA, 955 Boylston St. 7pm. \$4.50, \$3.50. Info: 266-5151.

Cambridge □ "**Say It, Sister**" presents "From Cambridge to El Salvador" — activists from the Cambridgeport Central America Committee discuss tenants organizing and creating a sister city in El Salvador. WMBR, 88.1FM. 7-8pm.

Newton □ **Boston College Gay and Lesbian Alumni** 2nd organizational meeting. 7:30pm. Info: 522-3894.

Boston □ **Boston Alliance of Gay and Lesbian Youth (BAGLY)** presents Gordon Tuttle of the Victim Recovery Program of the Fenway Community Health Center speaking on "**Anti-Gay Violence.**" Open to ages 22 and under. St. John the Evangelist Church, 35 Bowdoin St. 7:30pm. Info: 482-7858.

Boston □ **Names Project**, New England Chapter, meets to plan Boston visit and to coordinate making of new panels. Piemonte Rm., Boston City Hall, rear entrance opposite Faneuil Hall. 7pm. Info: 451-9003.

Cambridge □ **Lesbian Al-Anon.** The Women's Center, 46 Pleasant St. 6:30-8pm. Free. Info: 354-8807 (TTY/voice).

19 Thursday

Boston □ **GCN's production night.** All welcome. Proofreading starts at 5pm. Paste-up: after 7pm. 62 Berkeley St., near Arlington & Back Bay T-stops. Info: GCN, 426-4469.

Dorchester □ **Dorchester GALA annual election meeting.** Info: 282-2962, 282-7822.

Boston □ **Names Project**, New England Chapter **quilting bee.** Help available for starting on a new panel. Arlington St. Church, Boylston St. entrance. 6-9pm. Info: 451-9003.

Boston □ **Triangle Theatre Company** presents "**Torch Song Trilogy,**" playing Thursdays through Saturdays until 6/4. Paramount Penthouse Theatre, 58 Berkeley St. 7:30. \$15. Info: 426-3550.

20 Friday

Boston □ **GCN mailing.** Come help stuff the paper and meet new friends. 5pm to 10pm. 62 Berkeley St., near Arlington & Back Bay T-stops. Info: **GCN, 426-4469.**

Boston □ "Getting Well, Staying Healthy" **Wholistic Therapies Conference** for individuals concerned about AIDS and AIDS-related conditions. Speaker: Ram Dass. See 5/21 listing for continuation. Arlington St. Church. 7:30-9:30pm. \$10. Info: 348-1025.

Boston □ **Ongoing healing group** for PWAs and all those wishing to be of support. Meets every Friday. Santa Fe Hair Salon, 528 Tremont St. 7:30-9:30pm. Info: Brian 267-1154, Joseph 357-6926.

Worcester □ **AIDS Project — Worcester support group** meets every Friday night for HIV positive, PWA's, PWARC's, lovers, friends, and the worried well. Open to all lesbians and gay men regardless of HIV status. 51 Jackson St. 7-9pm. Info: Dana, 755-3773.

Jamaica Plain □ **Lesbian and Gay Neighbors of Jamaica Plain Lavender Ball.** Refreshments and prizes. Dress casual or eclectic. Curtis Hall, 20 South St. 9pm-1am. \$6. Info: 522-6253, 522-3894.

Boston □ **Alternative Insemination Program** orientation meeting for lesbians and single women interested in donor insemination. Meeting will cover donor screening, fertility awareness, costs, legal, medical, and psychological issues. Fenway Community Health Center, 16 Haviland St. Info: 267-1538.

Brookline □ **Am Tikva** screens film "Too Little, Too Late," a documentary about three families coping with the AIDS crisis. Discussion to follow. Please bring something sweet to share. All welcome. Workmen's Circle, 1762 Beacon St. 8pm. Free. Info: 782-8894.

Boston □ **Mobilization for Survival** sponsors a silent vigil in mourning and anger against **violence in the Israeli occupied territories.** Gather at Park St. Station. 4-6pm. Info: 354-0008.

21 Saturday

Boston □ **Living With AIDS Theatre Project.** See 5/14 listing.

Somerville □ **Patty Larkin** in concert. Also featuring **Buskin & Batteau.** Somerville Theatre, 55 Davis Sq. 8 & 10:30pm. \$11.50-\$14.50. Info: 625-1081.

Keene, NH □ **AIDS Spring Conference '88 — "A Time for Healing."** Guest speakers, all welcome. First Baptist Church, 105 Maple Ave. 9:30am-1pm. \$5. Info: 603/357-5544.

Belmont □ **Seven Sister College** Lesbian Alumnae Network holds fifth monthly social gathering. 7:30pm. \$5. Info: 964-0767.

Boston □ **Book-signing with Don Clark**, author of "The New Loving Someone Gay." Glad Day Bookshop, 673 Boylston St. 3-5pm. Info: 267-3010.

Boston □ **Prime Timers** safety net party: "Are You Feeling Safe Sex Anxiety?" Jeff Epperly, speaker. All older gay males invited. Lindemann Health Center, 25 Staniford St. 2-4pm.

Boston □ "**AIDS in Prison: A Look beyond the Walls.**" Bring bag lunch. Old South Church, 645 Boylston St., 4th floor. 10am-4:30pm. \$10. Info: 742-6830.

Boston □ "Getting Well, Staying Healthy" **Wholistic Therapies Conference** for individuals concerned about AIDS and AIDS-related conditions. Presentations, workshops, opportunity to sample massage techniques. Quincy School, 885 Washington St. 9am-5pm. \$20. Info: 348-1025.

Cambridge □ **Ronnie Gilbert & Odetta** in concert together for the first time. Sanders Theater, Corner of Cambridge and Quincy Sts. 8:00pm. Info: 661-1252, TDD: 492-0935.

CALENDAR COMPILED BY
TODD HOLLISTER

By Chris Bull

BOSTON — During a provocative April 21 speech on the topic of Homophobia and Repression in England, British lesbian feminist author Beatrix Campbell told a surprised Boston audience that the British lesbian and gay community must bear some responsibility for Parliament's sweeping approval of homophobic legislation known as Clause 28. Campbell explained the lesbian and gay community in the U.K. must organize, educate and network more effectively before it can expect to achieve lasting political breakthroughs. Recent conservative successes in Britain were possible, according to Campbell, because "our wishes overwhelmed our best interests. We hadn't thought out our demands."

Although Campbell presented a compelling theoretical framework from which to view the current political struggles and strategies of lesbian and gay communities, several members of the local activist group MASS ACT OUT who attended the talk said she failed to sufficiently address the obstacles to organizing imposed on the community by the increasing power of the right-wing in this country and in the U.K.

Imploring the gay movement to be more "democratic and broad-minded," Campbell challenged activists in the audience to rethink their assumptions about social change and lesbian and gay politics. She criticized a group of British lesbian and gay activists for "booing" a gay conservative who she said was attempting to reform the Tory Party from within on the issue of homosexuality. "This is like shooting yourself in the foot," said Campbell. Several audience members questioned whether Campbell's theory is overly critical of groups that refuse to cater to the political establishment.

According to Campbell, the '80s have been a tumultuous time for the lesbian and gay community in Britain, with major victories and "tragic" defeats. She explained the combination of events and strategies that resulted in the 1987 introduction of Clause 28 (also at various times called Clause 27 and Clause 29). This sweeping legislation, which is due to be enacted in June, forbids government funding for the

Of sexual discourse and political activism

British lesbian Beatrix Campbell talks about the political environment that made Clause 28 possible and urges gay activists to be accountable for it



British protesters demonstrate against Clause 28 outside the Prime Minister's residence

"promotion of homosexuality or pretend family relationships."

Campbell said the public discussion of sexual politics took an important turn early in the decade when the popular president of the Greater London Council (GLC — London's city government) Ken Livingston asked a local lesbian and gay rights group, "well, we're all bisexual, aren't we?" Livingston, now a member of Parliament, was elected to head the GLC in 1982 when the liberal Labor Party took control of the GLC with a broad mandate to reach out to sexual and racial minorities in the city. Campbell explained Livingston's remark was an "extraordinary" event because up until that time for a politician to publicly address sexual politics was tantamount to having a political "death wish." For the first time the lesbian and gay community was invited to participate in public dialogue about sexual politics. Discussion of lesbian and gay issues had previously been limited to debate about civil liberties — "gay rights," she said.

Livingston's now infamous remark heralded a "new politics, involving discourse and conversation, not just rights," said Campbell. Lesbians and gay men were able to participate in government by working through the London Authorities, the equivalent of local government agencies in the U.S. Coordinated by the GLC, the Authorities sponsored various committees which had the capability to implement progressive public policy for minority groups. "Access for Blacks, gays and women became a part of civic life. Politics was about living in a city in a way that was emblematic of who you are.... Everyone — Irish, Blacks, gays — had a place in the city," said Campbell.

London's new political outlook of the early eighties was at least partially the result of the feminization of the labor movement, according to Campbell. The Labor Party, once known as the "butch party" because of its close connection with the male-dominated trade union movement, had been transformed by a large influx of working women who demanded that sexual politics be put on the party's agenda. The Labor

Continued on page 15

Harvey Fierstein

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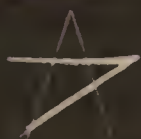
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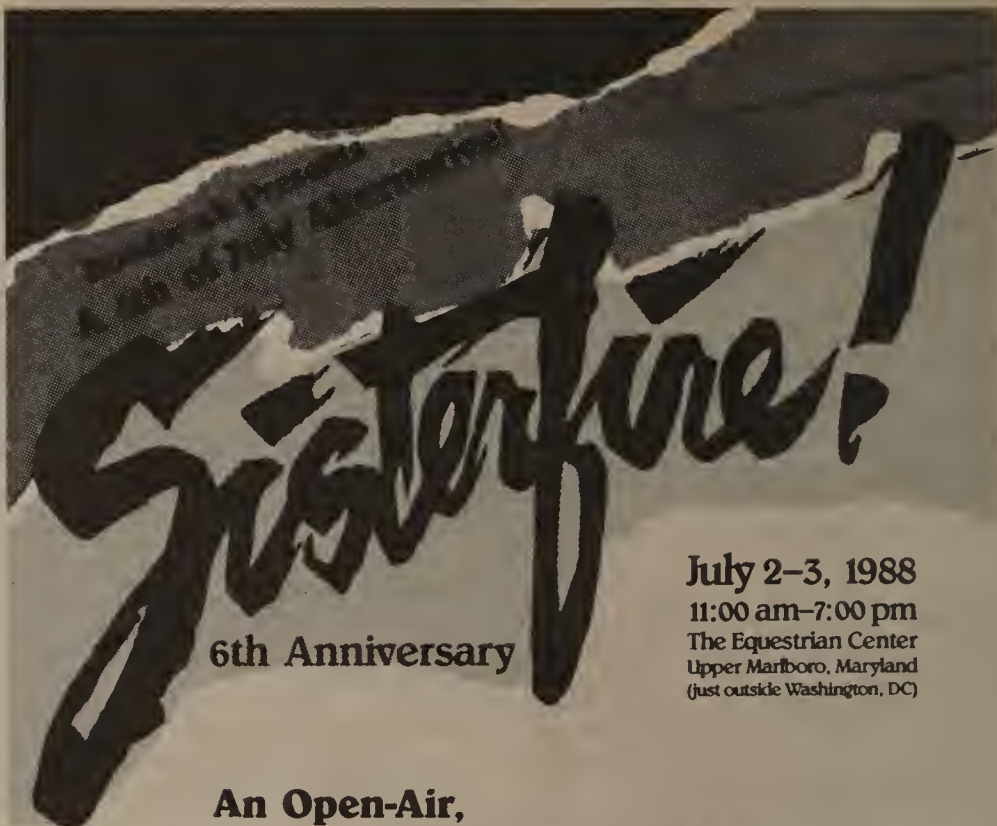
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